

The Evangelist.

PUBLISHED AT 5 BECKMAN STREET, NEW YORK.

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TERMS:

THREE DOLLARS per annum in advance.
By carrier, 50 cents additional for delivery.
No paper discontinued until all arrearages are paid.
Postage, sent by mail, 30 cents a year, payable at the office of delivery.
Advertisements, 20 cts. a line—12 lines to the inch.
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No. 5 BECKMAN STREET, NEW YORK.

THE END OF IMPEACHMENT.

The whole country will take a long breath at the end of the trial of the President. Whatever the disappointment at the result, it is at least a relief to a suspense that had become too painful to be borne much longer. For nearly three months we have heard of nothing else. All legislation has been checked, and the usual business of Congress has been at a standstill, waiting for the close of the great trial. As the time of the decision approached, the country was wound up to the highest pitch of expectation. Everything was in a state of suspense. Even ordinary business could not go on, for men were waiting to see if a new administration might not inaugurate a new financial policy, and a general revolution in our public affairs. Such uncertainty is always disastrous to the business interests of a country. Men do not dare to venture on new enterprises, as they know not what to expect. They will put up with this for a while, if they see a prospect of a speedy end of their troubles. But when they have endured it month after month, they begin to cry out for relief. Anything is better than this prolonged uncertainty. Better even defeat than this long suspense. On this account we believe the country will rejoice to have the impeachment trial brought to a close. They are tired of the long delay, and of the general stagnation of business, and wish to have it out of the way, so that they can attend to their ordinary affairs.

At length we have a decision which, if not complete, yet indicates the final result. True, the vote has been taken only on a single article, but as that one was believed to be the strongest, failure on that involves failure on the whole. The New York Tribune, which is the highest authority for the managers of impeachment, says: "The Eleventh article was deliberately selected as the one that would command most votes. That failing, all fail." So that we may consider the business of impeachment as practically ended.

As to the result, however much surprised, yet we feel bound to acquiesce in the solemn verdict of the Senate, and to respect their decision as the highest judicial authority known in our country. While the failure to convict will disappoint a large part of the people of the North, yet we do not see in it any ground for the rage and despair of some of our contemporaries. This is too great a nation to have its whole future depend on the fate of one man. "Men die, but nations live." A few months, and he will pass away as a weak float down the stream; while the nation will continue on its career of greatness as if he had never been.

Looking at it in this light, impeachment always seemed to us rather "small business" for such a great people. We could never attach to it the importance which some did. We were in Washington when it was begun, and know that many of the oldest and wisest men in the councils of the nation—and we may add, in the councils of the Republican party—shook their heads doubtfully as to the expediency of the movement. They thought that it was a great political mistake. Much as they disliked Mr. Johnson, although they regarded his being President of the United States as a calamity, yet they did not think it wise to stop all the legislation and the business of the country for the sake of getting rid of a man whose term of office would soon expire of itself. In less than a year his course would be run. He would then retire to the mountains of Tennessee, and never be heard of any more in the politics of the country. Surely within this brief time he could not do much mischief. Congress had already stripped him of his power; of his control over the army; of his power of appointing to office, and removing from office. Never did a man sit in the Presidential chair so completely shorn of the attributes of power. He was the mere ghost of a President—the shadow of a shade. Why then should they be in such a panic of terror as to what he should do? The country had endured him for three years; could it not put up with him a few months longer? So they reasoned—and who will say, in view of the long trial and its result, that they did not reason wisely?

But at that time such was the feeling of indignation at his course, that many felt that they could wait no longer, and hence the struggle between Congress and the President was pressed to an immediate issue. Since impeachment was determined on, we are glad that it was conducted with so much dignity and deliberation. Never in the history of the country have we had more reason to be proud of the Senate, for never has it appeared a more dignified body. There were not wanting violent spirits who counselled unseemly haste. One of the managers at the beginning expressed his determination to hurry on the trial "with railroad speed." But the Senate, by its dignified attitude, silently rebuked this spirit of precipitation. Calmly and deliberately it sat, from day to day, and week to week, to hear every particle of the evidence, and

to listen to long-drawn arguments. The patience and decorum and dignity of the Senate, have raised that body in the esteem of the country and of the civilized world.

This dignity was the more commendable because of the very strong pressure from without to sway their judgments. The moment the trial began, we felt that it was the duty of all outsiders to respect the position of those who were called to sit as judges in this High Court, bound by a solemn oath to hear, to deliberate, and to decide according to the law and the evidence. To obtrude on them private opinions, to dictate, or even to advise, what verdict they should render, we should have considered as gross indecency as for a crowd to force its way into a jury room, while the jury were in session, and dictate to them what should be their verdict. Yet some of our brethren of the press seem to have had no scruples, either of conscience or of delicacy, as to offering their opinions, whether asked for or not. Nor did they hesitate to accuse of "treachery" every Senator who was even "suspected" of thinking differently. If any one hesitated an instant, he was denounced in the most violent manner. Thus we have seen within a few days some of the oldest and ablest men in our National Congress, men who have spent years in public life, and have grown gray in the service of their country, denounced as "traitors" and "infamously," because they thought that the charges against the President were not sustained. Such language is utterly disgraceful. It does not seem to have produced much effect. Every high-minded Senator must have felt indignant and disgusted at this kind of intimidation, and would naturally spurn it with contempt; and it is not at all impossible that the final defeat of the impeachment movement has been due to the natural indignation at this kind of dictation. It is a lesson to these journals, which we hope they will not forget. But whether they will learn wisdom from it, is doubtful. They are not of the sort that learn wisdom from anything.

As to Mr. Johnson, if he were capable of learning anything, he should take warning by his narrow escape. He has indeed been saved from an ignominious expulsion from his high office, and yet he has been "saved" so as by fire. He has just escaped "by the skin of his teeth." Only one vote saved him. A large majority of the Senate declared him guilty. Nothing but the provision in the Constitution, that in a trial for impeachment, two-thirds should be required to convict, saved him. One vote, changed from Nay to Aye would have removed him at once from the White House, and given us a new President and a new administration.

Most men who had such a hair-breadth escape, would learn from it some degree of caution. But we are afraid Mr. Johnson is like the Bourbons, of whom Napoleon used to say, that "they never forgot anything" [that is, of their old party hatreds and resentments], "nor learned anything." Mr. Johnson is a man of such unbounded self-confidence—so sure that he is in the right and everybody else wrong—that we fear that nothing will teach him modesty and wisdom, and that he will remain the same to the end. Happily his power is small. The work of reconstructing the Southern States on the plan of Congress, is nearly completed, and he cannot hinder it. However he may oppose it, the will of the nation is likely to be accomplished.

But our chief concern is not for the President, but for the country. What becomes of one individual is a small matter. Probably no man in public life has so little personal popularity as Mr. Johnson. It is a sad confession that it is so, for there was a time when his bold course in standing up for the Union against the tide of Southern fanaticism, which swept his own Tennessee with other States, into the Rebellion, caused his name to be held in honor throughout the North. But since he has been President, he has been so headstrong and obstinate, in his quarrel with Congress, opposing almost every measure which they passed, that he has completely alienated the popular respect and sympathy. While anxious, for the honor of the country, that he should have a fair trial, yet if he had been found guilty and been deposed from his office, we should have had no tears to shed over his fate. But since it is settled otherwise, that he is to remain where he is to the close of his term, neither shall we shed any tears over that. In political as well as in personal affairs, it is a good rule to forget the things which are behind, and to press forward to those which are before. The country has a great future before it to which we are to look. Many questions which have been kept in abeyance, demand attention. Now that this personal matter is out of the way, we hope Congress will go to work attending to the business of the country, which is greatly suffering from its neglect, to regulate the finances, lighten taxes, giving new life to industry, and pushing forward measures for the public prosperity. A few months will bring us to a Presidential election, when the nation will again have a chance to express its will. A popular election is the High Court before which our rulers are always liable to be impeached; and whose verdict is without appeal. To that all questions of public men and public policy may be referred. That we may hope will bring all branches of our Government into harmony, when the nation, free from check or obstacle in its path, will start forward anew on its magnificent career.

Not a Come-out-er but a Stay-in-er.—A little volume, just published by Ticknor & Fields, giving the official life of the late Governor Andrew, furnishes a beautiful testimony to the humanity, the patriotism, and the practical wisdom of that noble man, whose death was so great a loss to the State of Massachusetts. He was not only an earnest reformer, but what very few reformers are, a man of sound judgment, of sterling common sense. Among other incidents illustrating this is the following. The church in Boston to which he belonged at one time was in danger of disunion on account of some difference of opinion in the congregation. Against this separation Gov. Andrew, then a young man, less than thirty years of age, protested very earnestly in language which showed alike his good sense as well as his Christian charity. Says his pastor,

"He pleaded that the true way to treat all whom we supposed to be in error, was not to go from them, but to go to them; not shut them out, but take them in. Nor was it the right way, he contended, to leave a church, because a majority conscientiously differed from us, but to remain in it and convince them. We never can do so much good by going only with those who agree with us, for if only those who agree together go together, each party in the church hardens itself in its own opinions, and truth and error never come in contact." "At last," said he in closing, "Brethren, I do not believe in the principle of come-out-erism. I am not a come-out-er; I am a stay-in-er. I shall not leave this church because the majority may differ from me, on this or other questions. You may indeed turn me out; but you cannot make me go out of my own accord. If you turn me out of your meeting, I will stand on the outside, and look in through the window, and see you. If I cannot do this, I will come the next day and sit in the place where you have been, and commune with you so. I cannot be excommunicated, for I shall continue thus always in your communion."

The American Presbyterian of last week repeats the questions it addressed to us, on Reunion, and insists upon our answering them. It seems to think them important, if not embarrassing to us. Our only reason for not replying formally was, that we did not wish to discuss among ourselves the terms of reunion, until we know just what they are. But as that journal wants a reply, we will give it.

"1. Who is to judge of the consistency of the various interpretations of the Calvinistic or Reformed sense of the Confession?" Who judges, in any case, about the sense of a document? Of course, the parties to it, according to their best light. No one man, presbytery, or school is entitled to judge about it, as if that judgment were infallible and binding on others. In any judicial case that may arise, the "Book" prescribes the way.

An "intolerant minority," if there be such, may make trouble. That is a risk we must run. And it ought to be agreed that there should be all the "toleration" on both sides consistent with a fair interpretation of the Confession as a Reformed symbol. We say that the Auburn Declaration comes under such a fair interpretation.

"2. Does THE EVANGELIST wish us to understand that it would be content with the degree of toleration which the editor of the Princeton Review is inclined to allow?" What a question! Such authority we concede to no man and no school. If the Princeton Review will allow the differences fairly deducible from its own concessions, then we think we might agree with it; if not, then not.

"3. On the whole, is THE EVANGELIST so desirous for reunion that it would prefer to have the doctrinal lines drawn closer than they now are, rather than [that] the scheme of reunion should fail?" Our reply to the Northwestern Presbyterian (which the American Presbyterian says it agrees with) covers, we think, the ground of this question. We would have no "lines" which would not include the Auburn Declaration. We do not suppose that reunion would alter the general position and practice of our presbyteries.

"4. Are there no doctrines in our extended Confession that are not fundamental, and that might be rejected without injuring the integrity of the Calvinistic system?"

There are doctrines in our Confession which no theologian would think of calling "fundamental." There are statements about even the "fundamental" doctrines, which may be and have been differently interpreted, without detriment to the doctrinal integrity. Doctrines not fundamental might be "rejected" without destroying the system, though its integrity might be marred. For even doctrines not fundamental may be necessary to the completeness and symmetry of the system. Nice discrimination is needed here.

If our contemporary wishes more of our views of these "fundamental" doctrines, and the "integrity of the system," we should like to talk over the matter with him at some convenient season. It hardly seems either necessary or profitable in connection with the reunion question.

Prayer for the Assemblies.—Both General Assemblies commence their annual meetings to-day—the Old School at Albany, and our own at Harrisburg, Pa. These meetings are of much more than usual importance, since besides the regular business of the Church, which of itself requires such large

wisdom and fidelity, the subject of the reunion of the two bodies will be fully discussed. It becomes all, therefore, who have at heart the interests of the Church which they so much love, to go to a throne of grace and plead that God would give wisdom to these assembled delegates, would guide all their deliberations, and lead them to such results as shall be for His glory and the salvation of men. Let the Assemblies at Harrisburg and Albany be remembered not only in the sanctuary on the Sabbath, but in the social meetings for prayer, and daily at our family altars.

Reunion—Auburn Declaration.—The Presbyterian and the Northwestern Presbyterian each devote several columns in their last issues to the question of reunion, both discussing the subject with reference to one and the same point, viz: the orthodoxy of the Auburn Declaration. The former, in reply to an inquiry proposed by a prominent New School minister to the Editor, Dr. Montfort (a member of the Joint Committee), whether men holding the theological views put forth in that Declaration would be regarded as sufficiently orthodox to warrant their reception in the united church, answers clearly and unequivocally, that in his opinion they would. The Northwestern Presbyterian, replying to a similar question asked it by THE EVANGELIST, says, "The plain truth is, there is a radical difference between the two schools as to the latitude with which they interpret the Standards, and any formula of words, whether the Auburn Declaration, or Smith's or Gurley's amendment, which allow all the latitude or liberty which has hitherto prevailed in the other branch, and as still insisted by all New School men must be conceded in the United Church, cannot be accepted by honest and intelligent Old School men."

We think it well that these opinions have been elicited, and are thus before the members of both churches. We have now only to wait and see which of these papers reflects the views and feelings of the great body of our Old School brethren, as this will govern the action of our own Church.

DRS. A. A. HODGE AND H. B. SMITH.

The Presbyterian of Philadelphia two weeks since republished the whole of Dr. Smith's notice of Dr. A. A. Hodge's recent work on the Atonement; and, in connection with it, printed the following communication from Dr. Hodge:

AN EXPLANATION.
Messrs. Editors:—Dr. Henry B. Smith of Union Seminary, has published, in the April number of his Review, a notice of the work on the Atonement, recently issued by our Board of Publication. As that notice has been given to the public, as well through the columns of Old School papers, as in the pages of the Review, there can be no impropriety in my noticing a mistaken allegation which it makes. The Doctor says of the work, that "it gives an exposition of what it terms the 'Governmental Theory,' and which it implies to be the New School theory, which we are certain, in some of its features, would be as unanimously repudiated by the New School as by the Old."

Now, it is impossible that I should have, in any way, directly or indirectly, implied that this theory was held by the New School branch of the Presbyterian Church as a body, because I never believed that to be the case, and was never, for one moment, tempted to suggest such an idea. That theory is credited to the names of Drs. Fiske, Jenkyn, Beman, and Mr. Barnes, and to sundry eminent theologians of New England. The only names of men connected with the New School Presbyterians mentioned are those of Dr. Beman and Mr. Barnes. That denomination was never once consciously alluded to in that department of the work which treats of the "Nature of the Atonement." The phrase "New School" does not once occur in the book, except in the midst of a long quotation from Dr. Fiske, (p. 328,) in which it was supposed to be used in the New England sense of the word, which is, by Old School men, understood to be a very different one from that intended when applied to Presbyterians of any class. All, therefore, that was implied in the book was that the New School branch of the Presbyterian Church has from the beginning tolerated, in two of her distinguished members, the profession of the "Governmental Theory." Professor Park, in his work on the Atonement, declares that this theory, styled by him "Edwardian," is held by a large party of the Presbyterian Church; but that I have never said nor "implied."

I wish earnestly that Dr. Smith would say upon what grounds he judged the book "implied" that the "Governmental Theory" was the New School theory. Was it because, although "in some of its features it is as unanimously repudiated by the New School as by the Old," yet, in other of its distinguishing features, it was really recognized as truly representing the opinion of his denomination? I did not imply this. But Dr. Smith's notice does appear to imply it; and since the Doctor is believed to represent the soundest and most numerous division of his Church, that fact, if not removed, must occasion to Old School men an uneasiness they did not feel before.

Or did the Doctor find the implication in the fact that the names of Dr. Beman and Mr. Barnes are associated with the teachers of this doctrine? Are they, in such a sense, representative theologians in their branch, that the assertion that they teach a doctrine is equivalent to an assertion that the New School Church receives it?

These are the questions which Old School men are now asking, and in view of which they will certainly act. We insist that answers to them should be definitely and authoritatively given, and widely circulated. At the close, Dr. Smith suggests that I should "revise the book, and allow New School men the benefit of their disclaimers." There can be no "disclaimers" where there are no charges. I shall be happy to revise the book when permitted by the publishers, and shall then gladly notice any disclaimers made by those whom I have charged; and shall give, in addition to its present con-

tents, a true statement of the theory held generally by our New School brethren, when they tell us fully what it is. Hitherto I have hoped that it was the same with our own, and with that common to Lutheran and Reformed theologians of the sixteenth and seventeenth centuries.

A. A. HODGE.

To this "Explanation," Dr. Smith sends to the Presbyterian the following reply:

To the Editors of The Presbyterian:—As Dr. A. A. Hodge of Allegheny Seminary has addressed me indirectly through your columns, in connection with your republication of my notice of his recent work on the Atonement, I must rely upon your courtesy to publish a reply to his questions.

Dr. Hodge seems to be surprised that I said that he "implied that the Governmental Theory of the Atonement was the New School" view. He says: "It is impossible that I should have, in any way, directly or remotely, implied that this theory was held by the New School branch of the Presbyterian Church as a body, because I never believed that to be the case, and was never for one moment tempted to suggest such an idea."

I must confess that I am quite as much surprised by this statement as Dr. Hodge appears to have been by mine. Certainly, very many Old School men (see, for example, the Princeton Review, October, 1867, p. 672,) have charged the New School with holding or sanctioning this theory. And Dr. Hodge's work on the Atonement has been loudly proclaimed to be an able vindication of the Old School, and refutation of the New School view. In what part of the book is the alleged New School theory stated and refuted, if not under the Governmental scheme?

Besides, Dr. A. A. Hodge, in his Outlines of Theology (1860), p. 301, says, that "the advocates of the Governmental Theory of the Atonement, which is distinctively New England and New School, agree with the Socinians in their fundamental propositions." To whom does "New School" here refer? If to "New England," it is superfluous. In reviewing these Outlines, in The American Theological Review, 1861, p. 195, I took exception to this statement, interpreting it as intended to include New School Presbyterians; and so, I suppose, did almost all readers of the work. I called upon the author to name any prominent New School theologian or minister, who held to these "Socinian propositions." No reply was made to this; and in the issue of the Outlines, dated 1863, the statement stands unaltered. Had I not then some good ground for believing that the author of the work on the Atonement thought that the New School espoused the Governmental Theory?

But as he now says that he "never believed" that this theory was held by the New School as a body, we must grant that we were honestly and entirely mistaken. He also adds, that he has "hitherto hoped" the New School theory was the "same" with his "own," and with that "common to Lutheran and Reformed theologians." Of course, then, so far as the doctrine about the nature of the Atonement is concerned, there has been no reason in his own mind why the two Schools should remain apart. This is certainly a welcome assurance.

But it seems that my notice of his work has somehow clouded this hopeful state. In trying to account for what he considers my misunderstanding of his position, Dr. Hodge asks: "Was it because, although [the Governmental Theory] in some of its features it is as unanimously repudiated by the New School as by the Old' [as I had said it was], yet, in other of its distinguishing features, it was really recognized as truly representing the opinion of his denomination?" And he adds, that "that fact, if not removed, must occasion to Old School men an uneasiness they did not feel before." That is to say, before I wrote that notice, Old School men had no special "uneasiness" on this point; now they have. I have unconsciously betrayed a doctrinal laxity in the New School which the Old had not suspected. And Dr. Hodge "earnestly wishes" me to explain the meaning of his own mysterious intimations about these supposed doctrinal defections.

As I have already shown how I came to that awkward misconception of his real views, there is really no necessity for my answering his vague suppositions. But I will try to explain even these, as the only valuable object of controversy is a good mutual understanding.

The "Governmental Theory" is so vague, that it is stated quite differently by Dr. Hodge himself in his Outlines, and in his work on the Atonement. As ascribed to "the New School" in the Outlines, it is said to include the two "Socinian propositions," "1. That sin does not intrinsically deserve punishment," and "2. That there is no principle in God which demands the punishment of all sin for its own sake alone." These propositions would, I am sure, be repudiated by the New School as much as by the Old. Nor do I think that this theory would be sanctioned by the New School, so far as it implies that benevolence (as the love of happiness) is the essence of virtue; that the Atonement is an expedient for moral impression; or, that in the Atonement there is no proper satisfaction to divine justice. But connected with this theory are other points, also held by its advocates, yet held, too, by many who oppose it on the above grounds, viz: that Christ did not suffer the penalty of the law in the sense of distributive justice; that the Atonement is rather a satisfaction

to general justice; and that it provision sufficient for all mankind, and de signed so to be. Are these the "other distinguishing features" to which Prof. Hodge so cautiously refers? If they are not, should be truly obliged to him, if he would say what he supposes them to be. If they are,—as I had already stated them distinctly in my notice of his work, and in the way of objection and reply,—why did he not object to them, when he had so good an opportunity? His silence, I trust, may be taken as evidence, that he, as well as yourselves, Messrs. Editors, do not find in these points any bar to a cordial reunion.

Dr. Hodge also wishes to know whether Dr. Beman and Mr. Barnes (whom alone of New School divines he had named in this connection) "are in such a sense representative theologians of their [our] branch, that the assertion that they teach a doctrine is equivalent to the assertion that the New School Church receives it?" To which very general inquiry I might simply and safely reply in the negative, on the ground of mere common sense. But the subject is too important to be left in this form.

For one, I have steadily declined to discuss the question of reunion on the basis of the opinions ascribed to any man or any school. For on such an issue the debate might be endless, would be personal, and could only result in making reunion impracticable. At the same time, I need not say to any honorable man that the New School will never accept terms of reunion which can be construed as casting any disparagement on these distinguished men, or as implying that they are not to be received into the full and cordial fellowship of the reunited Church. We are to come together "as independent bodies, and on equal terms," or not at all.

Referring to the above queries, Dr. Hodge adds: "These are questions which Old School men are now asking, and in view of which they will certainly act. We insist that answers to them shall be definitely and authoritatively given, and widely circulated." "We insist!"—Who insists, and to whom? In negotiations for reunion we confer as "independent" and "equal," as our Joint Committees say. And, for one, I do not know what right the Old School, or any one in it, has to insist on explanations, in terms which imply an assumed superiority. The Old School opened these negotiations. If now, in addition to common and equal terms, it "insists" on something more, we must do the same. If you demand special guarantees, so shall we. If you ask us formally to renounce the opinions of certain men, we too must ask that the distinctive Old School theology shall be formally declared not to be the sole test of ministerial fellowship. And so we have all the old disputes back again, just as if we inherited from the past only its ills, and not its wiser lesson of the need of a higher faith and a better charity.

But the real friends of reunion will make no such demands; for to make them is to defeat their best intent. Believing that reunion may and ought to be effected, they will use the means which alone, under Christ's guidance and blessing, can heal our discords, and give us true unity in the bonds of peace.

NEW YORK, MAY 15, 1868.

HENRY B. SMITH.

Freedman's Union Commission.—A correspondent writing from the South, whose letter we published two weeks ago, drew a contrast between the agencies at work in that region for the Freedmen, and the results which would follow the different methods of operation adopted by the Freedman's Union Commission, and the American Missionary Association. Speaking of the former, he said: "It makes no pretension to a religious aim in its work," and employs "men and women of no religious pretensions; some even infidel," in its schools.

This statement being excepted to by the Commission, and its truthfulness denied, we have inquired of our correspondent, and so far as we can learn these are the facts in the case. The gentleman in question was travelling through the South in the employ of our Committee on Home Missions, studying the different methods there employed to educate and elevate the black race; and with neither preference nor prejudice in favor of either society, he gave such impressions of their agents and labors as he had derived from his own observations. This he did for the sole purpose of informing his own Church as to the best method of prosecuting its work among the Freedmen. On inquiry we find that his examination was directed to four principal points, and that his remark is certainly true of two of these; and may be of the other two, though his attention was not given particularly to the subject when visiting there. Now we think that these premises are too limited for so general a statement as our correspondent made; and as neither he nor THE EVANGELIST has any wish to throw the slightest obstacle in the way of the usefulness of any organization which is engaged in so good a work, we append the statement furnished us by the Secretary of the New York Branch of the Freedman's Union Commission.

"The following tabular statement gives the religious character of the teachers under the Commission of the New York Branch: Baptist, 37; Methodist Episcopal, 30; Congregational, 28; Presbyterian, 10; Episcopal, 10; Dutch Reformed, 2; Wesleyan Methodist, 1; Christian, 1; Unitarian, 7; Roman Catholic, 1; Swedenborgian, 1.

This is a fair indication of the character of all those who have been put into the field by the Commission; which indeed requires of its teachers only the Apostolic qualification "apt to teach," but which sends into the field only those who approve themselves for the post by the manifest tokens of that love to God and man, which Christ declared to be the sum of the law."

The Statue of Thomas H. Benton, for thirty years United States Senator from Missouri, will be inaugurated at St. Louis on the 27th inst., and unveiled by his daughter, Mrs. Gen. Fremont.

comes from the pockets of the workingman. But the English people are now aroused on this subject and a reform is sought. In regard to the punishment of drunkards, Mr. Dow showed that the law was inconsistent in that it punished only one party to the crime. This practice has failed up to this time, and must always fail until the punishment is equally meted out to the rumrunner and the rum drinker. How long, he asked, would the proprietors of the Fifth Avenue, the St. Nicholas, and other hotels, sell liquor, if they, as well as the drunkards they serve, were sent to Blackwell's Island for sixty days or six months? [Applause.] The speaker related incidents of effective cures having been made by this kind of treatment, and closed his remarks with a few humorous incidents bearing upon the enforcement of the law in Maine and elsewhere, and showing that jails, almshouses, and asylums are the legitimate offspring of the rum traffic. Prohibit the former, and we shall not want the latter. [Applause.]

The Rev. James B. Dunn, Secretary of the N. T. Society, followed Mr. Dow in some brief remarks, after which the venerable John Marsh, D.D., pronounced the benediction.

The business meeting of this Society was held in the morning, at the Society's rooms in William street, the Rev. Dr. Cuyler presiding. Among other business, the Rev. Theo. L. Cuyler, D.D., Cyrus D. Foss, and J. B. Dunn, and Messrs. J. N. Stearns, Horace Greeley, and Wm. E. Dodge, and Gen. Joseph S. Smith were appointed delegates to the Cleveland Temperance Convention. A proposition to repeat the anniversary in Boston was referred to a committee. Thanks were voted to Lieut-Gov. Woodford and Mr. P. G. Foster of New York, for their earnest endeavors on behalf of the Excise Law.

The American Tract Society.—The forty-third anniversary of this Society was held on Wednesday morning of last week in Dr. John Hall's church, a business meeting for the election of officers preceding the customary services. In the absence of Bishop McVane of Ohio, President of the Society, Mr. A. R. Wetmore occupied the chair. The Rev. Dr. Phillips shall open the proceedings with prayer, after which the Treasurer's and Secretaries' reports were read, from which we gather the following facts:

During the 43 years of the Society's existence its progress has been sure and steady. In 1822 the total receipts of all the tract societies in this country were but about \$2500 in donations, and \$4000 for sales. This year, 1867-8, the donations and legacies to this Society have been \$118,000, the sales \$400,000, total, \$518,000. It has stereotyped nearly 4000 publications, including about 800 volumes. Ten of the Society's agents have died during the year, including one from the Publishing Committee, three Vice Presidents, two Directors, and four missionaries. The Society has issued 197 new publications in English, German, Spanish, Portuguese, and Armenian, 87 of which are volumes. Miss West of the Eastern Turkey Mission, prepared a kind of tract primer in Armenian, entitled "A Key to open the Bible, or Easy Lessons for Beginners," of which the Society printed 20,000 copies, to be distributed among all the Armenian towns and villages along the Black Sea, and the rivers Euphrates and Tigris. The Society also printed during the year, 1,072,760 volumes; 9,335,934 publications. Total printed in forty-three years, 22,777,379 volumes; 296,898,587 publications.

Printed of the *American Messenger*, 164,000 monthly; *Child's Paper*, 350,000; *Bolshevik*, or *Messenger* in German, 32,000; total periodicals monthly, 546,000. Publications on the Society's list, 3981, of which 802 are volumes, besides 3834 in 141 languages and dialects approved for circulation abroad. Gratuitous distribution for the year, \$56,696 83, in grants to missionaries and Christians in foreign lands; to the shipping for foreign ports, and to seamen's chaplains, to boatmen on our lakes, canals, and rivers, to the army and navy, to the freedmen, mission Sabbath schools, &c. The receipts and expenditures during the year have been as follows: Receipts from all sources, \$519,614 95; expenditures, \$517,979 85; balance now in treasury, \$1,635 10.

During the year, 278 colporteurs have labored in connection with the Society in 23 of the United States and in the adjacent British Provinces. They held or addressed 8229 religious meetings, made 254,862 family visits, conversed on personal religion or prayed with 179,117 families, found 31,748 Protestant families who habitually neglected evangelical preaching, 14,603 families of Roman Catholics, 14,356 families of Jews, 4000 families of Mohammedans, and 8212 Protestant families without the Bible. The Society has made grants to its foreign and domestic Indian missions during the year amounting to \$10,000.

The reading of these reports was followed by addresses by the Rev. Dr. Talnage of Philadelphia; the Rev. Mr. Reilly of South America; the Rev. Dr. Hall; the Rev. Dr. Sawyer of France, Agent of the Paris Tract Society; the Rev. Dr. Jessup of Syria, and the Rev. Glen Wood of Chicago.

A partial union has been effected between the Boston and New York Tract Societies, by which the former withdraws all its collecting agencies from the home and foreign fields, and the latter ceases its publications in Boston. It is hoped that by and by a more perfect union will be consummated.

The American Anti-Slavery Society held its thirty-fifth anniversary in Steinway Hall, on Wednesday morning, 13th. Various of the well-known representatives of this phase of anti-slavery sentiment were present in the meeting and upon the stage. The President of the Society, Wendell Phillips, Esq., called the meeting to order, and said: "We have assembled here to-day in the thirty-fifth annual meeting of the American Anti-Slavery Society, and certainly in view of the events ripening around us there could not be a more decisive week in which any organization designed for the protection and aid of the black race could assemble. Hanging in the balance of the politics of the day is the life of the negro for the next ten or twelve years. We are passing through an hour which in all human probability is to give color and complexion to the political phase of the next one or two administrations. If the cowardice of party, if the unscrupulousness of individuals, if the interest taken in other questions, if the absorbing corruption of the coming Presidential canvass, turns aside the present movement, no man can prophesy where we shall stand in another twelve months, how large will be the effect on public conscience, on the dominant party, on the status of the great question which the war seems to have decided. We are bound to remember that triumphant as the loyal masses seem to be, there are five millions of unenslaved negroes who have gained by the war is saved, it will be a record unparalleled in history, it would be a tribute to the progress, the energy, the virtue of democratic government, such as no epoch in any time can show. We can hardly hope for it, we have no right to expect it. Only by the most arduous toil and the most tireless vigilance, can we expect to save even a large portion of what we gained by the war. How much that portion shall be this week that is coming, or the next thirty hours may determine, and it seems to me that no gathering of abolitionists and watchmen on the advanced towers, endeavoring to guarantee beyond doubt the position of the colored race on this continent was

ever more important than is the present one: at no moment will we ever need a more firm foundation to principle. But though Presidents betray us, and Senators fail of their duty, no thoughtful man can doubt the progress of the popular government. The great nation is sound at the heart (applause)—and before this moral epoch is finished, the American people will have incorporated all true principles of free government in their constitutional law. God send this nation on the great track of justice. We are in the hands of a law infinitely more inexorable than Republican parties, and I have full faith to believe that in our day we shall see a flag float from the lakes to the coast, and from the one ocean to the other that represents impartial justice to every race and to all people. [Applause.]

After prayer being offered by the Rev. John T. Sergeant of Boston, the report of the Treasurer was read, showing that the receipts of the past year were \$12,631, of which \$11,351 had been expended.

A long series of resolutions were then proposed and adopted. The following are the most important ones:

Resolved, That we congratulate the friends of the negro race everywhere on the vast stride the question has taken, and its gratifying triumphs in so many ways during the past year, confident that, though betrayed by its Chief Magistrate, and if betrayed by its Senate, the nation is still sound at heart, understands the crisis, and is equal to it.

Resolved, That while in the legislation of Congress and its attempts toward an amendment of the Constitution, the political status of the negro is still unsettled, and while terror reigns throughout the South, we consider the naked right to vote at the peril of life almost, if not altogether, a mockery, and we hold Andrew Johnson and Congress responsible for this perilous condition of public affairs, and this disgrace to a great nation.

Resolved, That if the Senate acquit Andrew Johnson, they cannot set aside the nation's verdict that he is guilty; it will only join itself to him as disloyal, and as betrayer of the trust committed to his hands in cold blood, as he had done in hot and drunken passion.

Resolved, That we demand of the Republican party, at Chicago, a man who represents the most radical and advanced purpose of the loyal people, and that he stand on a platform which shall guarantee to the negro by constitutional sanction, impartial suffrage, common school education, and such legislation as will secure him a homestead of land.

After an address by Mr. Charles C. Burleigh, Mr. Phillips again came forward and spoke at considerable length, mainly devoting himself to the impeachment question, wherein he was very severe on Messrs. Fessenden, Trumbull, and others. His own idea was that impeachment lay in a nutshell. Impeachment hangs free because of Whig fossils in the Senate. Events had no right to be one of the President's counsel. He having volunteered to take up the President's cause had done more to make the people distrust the profession of law than even the heathen and infidel career of Rufus Choate. The reason that Fessenden could not see Johnson at the present time was that he looked at the Ben Wade side of the matter. [Applause and laughter.]

Miss Mary Grew of Philadelphia, next spoke at considerable length, and she was followed by Mr. Burleigh.

The Convention throughout the day was well attended, nearly two thousand people being present during the exercises. Another meeting was held in the evening at which Col. T. W. Higginson, Anna Dickinson, Wendell Phillips, and Mrs. E. Cady Stanton spoke. The latter said, in substance, that the question of the day was on what basis reconstruction should be placed. They (the women party) had looked to the abolitionists to give them the key note of reconstruction. She had known that Wendell Phillips was a believer in universal suffrage, and had looked to him to give forth that grand broad idea of their duty that all the Abolitionists would join to lead their nation in safety to justice and liberty. It seems to me that the reason urged for giving the ballot to men apply equally to women. I find fault with the Abolitionists because they have not been true to their own ideas. Since the close of the war all the public speakers have dwelt upon national affairs, and we thought we had a right to expect from Mr. Phillips the true key-note for the reorganization of the country. The question of labor is much dwelt upon. But men and women are equally interested in it. Slavery was a more question of labor. The negroes were held by the throat for the sake of their toil. Now is the time to see that in any measure of reconstruction the suffrage be secured to men and women alike. You may depend upon it that it is the only way by which you can secure a safe and lasting reconstruction.

The Children at Home.

BY MRS. S. T. FERRY.

Annie Grant's mother worked in the factory. She had to be in her place, at one of the looms, by seven o'clock in the morning. Annie always had the breakfast dishes to wash and the floor to sweep; then she put her dinner up in a little basket and walked a mile to school. When she got home at night she made the fire, got the water in the tea-kettle boiling, and the table set for supper, for her mother did not get home until six o'clock in the evening.

One night, when Annie had everything ready for supper, she sat down by the fire to wait for her mother. The factory bell had rung an hour before, and she knew work hours were over. She wondered very much why her mother was so late. It was growing dark, and she could only discern by the fire-light the furniture that was in the room. She did not wish to light a candle, because once, when she was alone, she bent so near the blaze as to have her hair catch on fire. Her mother told her not to light a candle again until she got home. Annie was an obedient little girl, so she waited alone in the dark. The clock said 'tick, tick, tick,' and made her feel very lonely. She called 'pussy, pussy,' but pussy did not come. 'She has gone visiting,' thought Annie, 'and won't come home until after supper.'

Darker and darker it became, and Annie could not see anything out of the window, when she had just gone to look to see if her mother was coming down the road. She sat down again by the fire. The wind howled, and shook the doors and windows. Annie's little heart beat very fast. 'I needn't be afraid,' said she, as she put her little hand over the place where her heart throbbled so wildly, 'for God is here, and he can see me if it is dark.'

Just then she heard a rap at the door. At first she was afraid to open it, then she thought it must be some of the neighbors, and opened it.

'How do you do?' said a gruff voice.

'You are all alone, I guess I'll walk in.'

In walked a short figure, enveloped in a

great overcoat, that dragged on the floor, and a slouched hat, so much too large that it fell over his nose. Annie could not see him very well, and she was very much frightened; she could not imagine who it could be.

'Why don't you light a candle, sis,' said the gruff voice.

'My mother told me not to light a candle until she came home.'

'O you are all alone then!'

'No, I am not alone,' said Annie in a trembling voice.

'Who is here, then, sis?'

'Somebody,' replied the child, that time with confidence, and with no tremble in her voice.

'I don't see anybody here; so just light a candle and let me search about and see what I can find.' The gruff voice spoke louder than before.

'God is here,' said Annie, 'he will see what you do, and he will take care of me.'

'Pooh!' replied the gruff voice.

'He won't let you steal our things, and he can strike you dead in a minute if he pleases,' said Annie, very bravely.

The strange looking person began to clump about the floor in quite a defiant manner. Annie did wish her mother would come; she had heard of robbers, and she thought this must be one of the worst kind.

Just then her mother did come. Annie had rolled herself up in a ball on the floor behind the stove, and when she heard her mother's step on the stoop she jumped up, exclaiming 'My mother has come.' Then she ran and lit a candle. In the middle of the floor stood this ugly-shaped figure, hanging his head.

'Who is this?' said Mrs. Grant, lifting up the large hat.

Annie saw in a moment that it was Sam Dresser.

'I was only playing a trick on Annie,' he said, looking very much ashamed.

'Very serious trick,' said Mrs. Grant, 'look how pale Annie is.'

Sam Dresser sneaked off, looking foolish enough.

Mrs. Grant stopped in to see Mrs. Dresser, who was sick, and Sam took that opportunity of playing what he called a trick on Annie.

The next night, just as she had finished setting the table, she heard a knock again. Her mother had told her that she might look the door, and not open it until she knew who it was. 'Who's there?' said Annie, as she stood listening through the key-hole.

'Me,' replied a voice.

'I guess I shan't let you in, Sam Dresser,' she replied, 'you may go home.'

'O Annie, do I am not dressed up now, I want to talk with you.'

Sam spoke so kindly that Annie opened the door.

'Annie,' said he, 'I'm sorry I frightened you last night, I'll never do it again. I've been thinking all day what you said about God's being here.'

'Didn't you know before that God was everywhere?'

'Yes, but I never thought much about it until you spoke of it last night. You had said faith in him that I began to think I'd like to be good myself. Annie, I'm going to try to be a better boy, and wherever I am, remember that God is there too.'

After that everybody wondered what had wrought such a change in Sam Dresser. He didn't rob hen roosts any more, or stone the birds, neither did he knock the little boys caps off coming home from school. All this change was wrought about by Annie's simple reply, 'God is here.'

Let every child remember that wherever he is God is there too, that there is no darkness to him.

Sam was very kind to Annie after that, and often came over to sit with her when her mother was detained from coming home.

TIDE MARKS.

It was a low tide when we went down to Bristol, and the great gray rocks stood up bare and grim, above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

'What makes that black mark on the rocks?' I asked of my friend.

'O, that is the tide mark,' he replied.

'Every day, when the tide comes in, the water rises and rises, until it reaches that line, and in a great many years it has worn away the stone until the mark is cut into the rock.'

'O, thought I, 'that is all, is it? Well, I have seen a great many people that carried tide marks on their faces. Right in front of me was a pretty little girl, with delicate features and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came to be there, until presently her mother said,

'Shut down the blind now, Carrie, the sun shines right in baby's face.'

'I want to look out,' said Carrie, in a very peevish voice.

But her mother insisted, and Carrie shut the blind, and turned her face away from the window. O dear me! what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer little marks on the forehead had deepened into actual wrinkles.

'Poor little girl,' I thought, 'how bad you will feel when you grow up, to have your face marked all over with the tide marks of passion! for these evil tempers leave their marks just as surely as the ocean does, and I have seen many a face stamped so deeply with self-will and covetousness, that it must carry the marks to the grave.'

Take care, little folks! and whenever you give way to bad temper, remember the 'tide marks'—Lee.

COLOMEL AT THE WEST.—A fatal cyclone, covering a width of half a mile, passed over portions of Davidson and Williamson counties, Tenn., Wednesday afternoon, 8th, sweeping away houses, trees, and fences, for a distance of some ten miles. The house of a Mr. Chumby was carried about 300 yards, killing Mr. Chumby and one child, and severely injuring Mrs. Chumby and three children. A gale visited St. Louis on Thursday, doing great damage to houses, churches, trees, and steamboats. One of the latter was turned keel upwards. Also a fearful tornado swept over large portions of Illinois and Iowa on Sunday, the 3rd of May.

Shanghai, Illinois, was most seriously afflicted, fifteen dwellings being totally destroyed and many more removed from their foundations. A correspondent of a Chicago paper says: "Services commenced in the Second Advent church (a new building completed last Fall) at four o'clock in the afternoon. The services opened in sun shine, but as the sermon was closing the evidences of the coming disaster began to become apparent. First it was perfectly still, and then a noise was heard in the distance as of the roaring of a mighty cataract. The windows began to shake, and some one called out from his seat, "Mr. Hurd, a bad storm is coming up." The minister answered, "Never mind the storm; there is a day coming when there will be a storm compared with which this will be nothing. I will be through soon." Just then the wind commenced blowing, breaking in the window lights, and in almost an instant the windows of the church, and ash and all, were torn out. The only persons who succeeded in getting out were George Veru and Harrison Wixor, who were instantly killed. The building reeled like a drunken man, so that none could make their way out. Wives clung to their husbands, children to their parents, brothers and sisters to each other, and despair was depicted upon every countenance. Suddenly the crash came, and with a deafening sound, mingled with the shrieks of the pent up people, timbers, scantling and all came down with a sudden crash upon the devoted heads of the congregation—men, women, and children. Some had skulls broken, others arms, others received internal injuries, from which they can never recover. There are several who did not receive a scratch, but nearly all were more or less injured. Services were to have been held at the same hour in the Methodist church; but owing to the non-arrival of the minister, the services were postponed. This church was also entirely demolished. The storm extended to Iowa, and occasioned great loss of property in the vicinity of Muscatine.

MINISTERIAL RELIEF.

Gilbertville, N. Y. Pres. ch. \$12 00

St. George's, Del. Pres. ch. additional 1 00

Andover, N. Y. Pres. ch. 2 50

Perryville, Ohio, Pres. ch. 1 00

Little Mill Creek, Ohio, Pres. ch. 10 00

Delaware, Ohio, 2d Pres. ch. 10 00

Esie, Pa. 1st Pres. ch. 60 00

Union Mills, Pa. 1st Pres. ch. 6 55

New York City, N. Y. H. McAlpin, ch. of Cong. 100 00

Lane Seminary, Ohio, Pres. ch. 34 97

Yellow Springs, Ohio, Rev. D. M. Moore, 9 00

Flatbush, N. Y. Pres. ch. 2 00

San Francisco, Cal. Howard Pres. ch. additional 7 00

Philadelphia, Pa. Western Pres. ch. 15 00

Philadelphia, Pa. Mr. Gregg, 1st of 1st status ch. 15 00

Wilmington, Del. Haverst St. Pres. ch. 51 14

Burr Oak, Mich. Pres. ch. 3 00

Montrose, Pa. Pres. ch. 20 00

Philadelphia, Pa. Adam C. Eckford, 5 00

Detroit, Mich. 1st Pres. ch. 67 07

Abasco, N. Y. Pres. ch. 49 63

Orid, N. Y. Pres. ch. 10 00

Wadsworth, Iowa, Pres. ch. 4 00

Campbell, N. Y. Pres. ch. 30 08

Camden, N. Y. Pres. ch. 10 00

Naples, N. Y. Pres. ch. 3 00

Corning, N. Y. Pres. ch. 30 41

Franklin, N. Y. Pres. ch. 21 45

Fainted Post, N. Y. Pres. ch. 14 00

Cedar Falls, Iowa, Pres. ch. 4 50

Jersey, Ohio, Pres. ch. 10 00

Newton, Ind. Pres. ch. 8 20

Rob Roy, Ind. Pres. ch. 10 00

Yonkers, N. Y. 1st Pres. ch. collection 95 52, H. M. Scheffelin 500 00

Marathon, N. Y. Pres. ch. 4 00

Newark, N. J., German Pres. ch. 6 22

St. Catharines, Canada West, Pres. ch. 5 00

Stone Bank, Wis. Pres. ch. 3 15

Osborne, Ohio, Pres. ch. 2 00

Philadelphia, Pa. Southwestern Pres. ch. 1 00

Fairton, N. J. Pres. ch. 16 00

Cochecton, Ohio, Pres. ch. 10 00

Montrose, N. Y. Pres. ch. 4 00

Monroeville, N. Y. Pres. Sabbath-school, 4 65

Ontario, N. Y. Pres. ch. 5 00

Philadelphia, Pa. Clinton St. M. E. Ch. R. M. Leonard 20 Mrs. Wetherill 20 97 51

Bloomfield, N. J. Pres. ch. 50 45

Peekskill, N. Y. 1st Pres. ch. 20 00

Waupaca, Wis. Pres. ch. 2 55

Springfield, N. Y. Pres. ch. 50 00

Newark, N. J., South Park Pres. ch. 113 30

Hector, N. Y. Pres. ch. 89 67

Aurora, N. Y. Pres. ch. 2 00

Walcott, N. Y. Pres. ch. 23 23

Portland, Me. Pres. ch. 6 81

Toledo, Ohio, Pres. ch. 36 00

Northampton, Mass. Pres. ch. 45 28

Fulton, N. Y. Pres. ch. 12 00

La Fayette, N. Y. Pres. ch. 23 48

Kendall and Sable Grove, Ill. Pres. ch. 8 42

Bolvidere, N. J., from Dr. J. M. Paul 5 00

Colchester, N. Y. Pres. ch. 9 30

Rome, Ohio, Pres. ch. 8 00

Total \$1907 55

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Scrofulous poison is one of the most destructive enemies of our race. Often, this poison and unfit food of the system undermines the constitution, and invites the attack of embolism or fatal diseases, without exciting a suspicion of its presence. As it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develops into one or other of the hideous forms, either on the surface, or in the interior of the body, the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcers on some part of the body. Hence the occasional use of a bottle of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and at length, cure, by the use of this Sarsaparilla: St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworms, Sore Eyes, Sore Ears, and other eruptions of the skin, Scrofulous disease. Also in the more concealed forms, as Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia, and the various Ulcerous affections of the muscular and nervous systems.

Rheumatism and Gout, when caused by accumulations of extraneous matters in the blood, yield quickly to it, as do Liver Complaints, Torpidity, Constipation, or indigestion of food, Dropsy, Jaundice, when arising as they often do, from the rankling poisons in the blood, and the various forms of the system. Those who are Languid and Listless, Dependent, Sleepless, and troubled with Nervous Apprehensions or Fears, or any of the afflictive symptoms of Weakness, will find immediate relief and convincing evidence of its restorative power upon trial.

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The Evangelist.

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THURSDAY MORNING, MAY 21, 1868.

A Volume on Missions.—The Secretary of the Board of Missions of the Presbyterian Church (O. S.), has prepared a volume giving the history and position of each one of its stations. The biographical, historical, and statistical intelligence which it embodies will not only make it valuable to the friends of the missionaries of the Board, but also as a book of reference. A large number of portraits and drawings impart additional interest and value to the volume.

The Rev. Albert Barnes.—We regret to see it stated that the Rev. Albert Barnes is suffering from a renewed and serious difficulty in his eyes, which threatens total blindness. He has been obliged to write with the aid of a machine such as was used by Mr. Prescott. His blindness is not yet total; but there are alarming indications, increasing rather than diminishing, that he may yet become, like so many other literary laborers, "a blind old man." He will scarcely be able to be at Harrisburg. His presence would be grateful, however, should he not feel able to discharge his duties as a commissioner. He is forbidden even to think. Gardening is his chief resort.

That Ex-Parte Resolution, a Myth.—The rejoined letter will, to say the least, create surprise, and demand important explanations in some quarters. As the "turn of the tide," of which we have recently heard so much, was, in reality a fact, mainly produced by the statement referred to, it may be presumed this development will check it before the low water mark is reached. The letter is addressed to a well known minister of our Church, with the liberty to use it so far as he may judge its publication will promote the cause of truth.

CAMDEN, N. J., May 13, 1868.

Rev. S. W. CRITTENDEN: Dear Sir, I thank you for calling my attention to an article that appeared originally in *The Presbyterian* of your city, and has been copied into other papers, relative to a resolution, said to have been adopted by the Old School portion of the Joint Committee on Reunion, at their recent meeting. Allow me to call your attention to a correction of that article in *The Presbyterian* of Cincinnati, of May 6th. Dr. Montfort, the editor of *The Presbyterian*, as a member of the Joint Committee, and was present at the "separate meetings" of the Old School Committee; and beyond question his correction is right. No such "resolution" as that referred to in the article in question was ever adopted. The records of the Old School Committee are in my possession, and not only is no such resolution to be found, but there is no foundation whatever for the allegation made in reference to our branch of the Joint Committee.

"If you think this statement will correct misunderstanding and remove suspicion, you are at liberty to use it for that purpose in any way you please."

Yours truly, V. D. REED,

Secretary of O. S. Committee.

Presbyterian Union Convention, Cherry Fork, Ohio.—Ages ago to the call of Revs. Gibson and McMillan "Presbyterian Union Convention" met in the Brick church, Cherry Fork, Ohio, on Wednesday, April 28th. It continued two days. Its sessions were presided over by Revs. Crothers, Campbell, Gibson, Gilmore, and Edmonson. The convention was a grand success. Much time was spent in devotional exercises. The discussions were marked by Christian courtesy and kindness. Good delegations from the Old School, New School, and United Presbyterian churches, and we were also cheered by the presence of a number of our Methodist brethren. It was good to be there. The audiences were very large. The following paper was adopted, only a very few voting nay:

1. It is the duty of all Christians to labor and pray for the restoration of visible unity to the whole Church of Christ.
2. Complete uniformity in belief and practice does not exist, and cannot exist among Christians on earth, and is not requisite to Christian union and fellowship.
3. Forbearance in regard to same differences is a duty taught plainly in the word of God.
4. The Presbyterian denominations in the country are as nearly agreed in doctrine and practice as the Christians were in the days of the Apostles; therefore, that these denominations should enter into organic union, each retaining the right to maintain its present views and practices, but not making its distinctive principles laws for the consciences and conduct of others.

Jewish Convention.—The ninth annual Convention of the Board of Delegates of American Israelites was held on Sunday afternoon in the Thirty-fourth street Synagogue, New York. Resolutions were adopted favoring the furtherance of Jewish education and theology, directing the Board to take action with a view of ameliorating the condition of Israelites in the Danubian principalities and the Holy Land, and recommending measures for the organization of the Hebrew Publication Society; also looking to the opening of intercourse with Abyssinia, in reference to the tribe of Faleasha.

QUARTER CENTURY MEETING AT AUBURN.

The recent Commencement week of the Theological Seminary at Auburn, N. Y., will long be remembered by a few of the class of 1843. We met for one of those reunions known only to classmates. The pleasure is peculiar, affording some foretaste of that future gathering, when all the people of God shall come together for everlasting fellowship.

The meeting was as nearly informal as was consistent with the object for which we met. We had no late supper, formed no procession, and made no display. We simply met in the senior recitation room in morning and afternoon session, for that look at each other, and that talk with each other, and that prayer and conference together, which our long separation had so thoroughly prepared us to enjoy.

The order adopted was, first, for the members present to give, each in turn, a brief sketch of his ministerial life; and second, to gather from letters and from each other all the information possible, with reference to the absent dead. Of these sketches and reports notes were taken by a secretary appointed for the purpose, with a view to their preservation in permanent form for the use of the class. No particular account of them can be given here. We must confine ourselves to such general observations and reflections as were deeply impressed upon us.

The hours passed only too rapidly. We could as easily and delightfully have spent twelve hours together as four, and yet not become either surfeited or weary. Among the things that impressed us was the little change, compared with our expectations, which twenty-five years had made in our appearance and manners. Recognition was instant, even by those who had not met since we parted in 1843. Of course there were marks of care and streaks of silver, and a somewhat slackened step and altered form. All wore beards, a few were somewhat bald; some had grown stout, but so much were we, after all, like our former selves, that we almost forgot the years that had separated us, and felt that we were students again, under the venerable Richards, over whose death we mourned during the last Seminary term.

But while we were delighted to find ourselves to be the identical classmates of former days, we were still more pleasantly impressed with the improvement which life's work and discipline had wrought in us. We spoke not a word of it, but we could discover it in the developed mind, the easier dignity, the more tender heart, the broader views, the more single purpose, the more unselfish consecration, and the more matured Christian man.

Another impression more grateful still was the great aggregate usefulness of the class. Nearly every brother reported converted children—in some instances all converted. Every brother who had been permitted to labor any length of time in the ministry reported repeated revivals of religion—some of them revivals of remarkable power. Some had settled in important cities of the older States and some in the growing places of the Great West, and on the Pacific shore, and had an important part to perform in founding the institutions, and forming the sentiments, and determining the character of new and populous States, so that it would be safe to say that, through the labors of the whole class, as far as we could estimate, thousands must have been gathered into the Presbyterian and Congregational churches, from the Atlantic to the Pacific.

Another impression made clearly upon us was the wisdom of the great Master in employing such a variety in the ministry. No two alike, yet all alike useful. Some had been pioneers all their ministerial life, fitted to it and liking it. Others had been in city churches all through their ministry, making their power felt in the centres of population, wealth, and influence. Others still, designed and fitted for rural work, had been steadily and usefully filling their important mission. Some who loved controversy had been called to do good service in battling for the right in the line of church polity and missionary activity. Some (one especially), who had been laid aside by ill-health, making themselves most useful as lay members of their village churches, and employing such leisure as they could command in writing for literary and religious reviews, and making their pen do the work denied to their tongue.

Another impression made upon us, and as delightful and instructive as any, was the various working of the same Spirit, in building up the Church of Christ.

Brethren as opposite as our variety could furnish had been equally useful in very different ways, and with very different lines of policy. Some had worked for a revival as the one grand means of Church edification and progress—beginning systematically and working persistently—ever keeping the revival in view till the refreshing came. Others, on the contrary, never worked for a revival as an end, but had kept gathering in converts at their regular communions, and had probably received as many to the church as their revival brethren, and with less reaction.

Yet both classes were just as dependent on the one Spirit, and apparently equally blessed! The moral seemed to be, that every minister must work in his own way.

Another impression pleasantly made upon us was, the desirableness of the ministerial work. Only three or four of the thirty-six are known to have left the ministry for secular employment. Of these, two are known to have become teachers, doing in their sphere a work of great usefulness.

The testimony of the class was delightfully uniform, that they loved their work—they that suffered from ill-health equally with those whose strength had been perfect; they who had seen the most poverty equally with those whose circumstances were comfortable;

they who have moved the most frequently equally with those whose home had been permanent. Even one who said his fortune had always been to be in quarrelling churches, looked as if abundantly contented with his profession. If the brethren had experienced any "shady side" in their ministerial life, its shade did not darken our meeting.

Another impression made upon us very decidedly was this: that the ministry, in a worldly point of view, was very unprofitable. With two or three exceptions of inherited property, every brother, after twenty-five years of constant labor, was still dependent on his salary. One, who but represents a number, wrote us that poverty obliged him to stay away from our meeting. Lawyers, doctors, mechanics, farmers, merchants, and even teachers who had been students with us in the Academy and College, had most of them grown into competency and wealth, not from superior talent, or prudence, or economy, or more thoughtful providence, but simply because of more remunerative employment. Yet with the poorest paid of all the professions, no member of the class would exchange it for any other.

Still another impression made upon us was the painful one that the ministry is not exempt from the infirmities of poor, sinful humanity. One had fallen into immorality; but, as we were happy to learn, had through long and undoubted repentance, been restored at last to the ministry. Another who in early life had been dissipated, had again fallen into intemperance, and died a drunkard! All that could be said in their favor was said, as we asked, in view of our own escape, "Who has made us to differ?"

But a sketch of these impressions would be very imperfect without one other, viz: the real work of the ministry—the conversion of souls. All our other successes seemed to us as nothing. The sheaves we had gathered were the trophies of our toils and prayers, which, above all others, we would carry up from the wide harvest-field with songs of joy. No ministry should be satisfied without them.

Under impressions like these we parted, to meet again at the anniversary of 1873. And the mingled emotions this adjournment produced impressed us profoundly and delightfully with the blessedness by-and-by of the final reunion around the Common Master. There those now absent would all be present. Even the dead would be there. And that joyous reunion would never break up! Whoever may live, or not live, to meet five years hence, the glorious hope of that final gathering cheered us as we parted for our widely separated homes.

Among the pleasures of our meeting was the evidence everywhere visible of the prosperity of our beloved Seminary. The examinations of the classes were of a highly satisfactory nature—sustaining abundantly the reputation of her able professors. The appearance of the grounds and of the several halls, no less than of the students themselves, indicated a degree of thrift most creditable to the Institution, and to the churches which have contributed to its prosperity. Beautifully situated, neatly furnished, and strongly manned, we were thoroughly satisfied with it, and convinced that our sons, seeking the ministry, could do no better than to follow the footsteps of their fathers.

In behalf and by request of the Class, T. D. H.

Presbytery of Utica.—An adjourned meeting of this body was held on the 11th inst., in the chapel of Westminster church, Utica, when David J. Biggar, a licentiate of the Presbytery of Cayuga, was received on certificate from that body, with a request to be ordained to the ministry. Rev. Elizer N. Manly, the Stated Supply of the Presbyterian church of Camden, was also received from the Presbytery of Genesee; and Rev. Cyrus M. Perry dismissed at his own request, to unite with the Presbytery of Cayuga, having received a call from the church at Jordan, where he is at present preaching, as a Stated Supply.

Mr. John D. Jones of Utica, Mr. Wallace B. Lucas of Cortlandville, and Mr. George Brayton, all graduates of Hamilton College—the two former students in Auburn, and the latter in Union Theological Seminary—presented requests for licensure. After a thorough examination on the several parts of trial, they were unanimously sustained, they were duly licensed to preach the Gospel.

Mr. Biggar having passed a satisfactory examination on those parts of trial which are required for ordination, a call from the church in Verona was put into his hand, and having signified his acceptance of the same, Rev. Dr. Fisher and Rev. Messrs. Haines and Dunham were appointed a committee to make arrangements for his ordination and installation. Presbytery adjourned to the time of their semi-annual meeting in June, at Vernon Centre.

S. W. BRACE, Stated Clerk.

Sunday-school Convention.—The tenth annual Convention of the Minnesota State Sabbath-school Association, is called to meet at Faribault, on the evening of Tuesday, June 16th, and to continue in session on Wednesday and Thursday. The State Committee, of which Mr. H. M. Knox is chairman, desire to make this their best Convention. Names of delegates should be forwarded to Prof. J. L. Noyes, Faribault, Minn. Attractive names are on the list of speakers, among them that of Rev. F. T. Brown of St. Paul, is down as certain to be present, and Rev. T. Ralston Smith, D.D., of this city, as expected.

The Ice Companies of New York have stored ready for the season of warm weather twelve hundred and sixty million tons of ice. The luxury is expected to cost the metropolis this year about a million and a half dollars. This ice crop, as it is called, was gathered from a water surface of not more than four hundred acres in area.

LANE THEOLOGICAL SEMINARY.

The exercises of the Commencement week at this "School of the Prophets," have been at this year of unusual interest, in consequence of the inauguration of two new professors, Rev. H. A. Nelson, D.D., and Rev. E. D. Morris, D.D. Dr. Nelson assumes the chair of Didactic and Pastoral Theology; Dr. Morris, that of Ecclesiastical History and Church Polity. Dr. Morris has been on the ground since Jan. 1, Dr. Nelson only since the first of April. The ceremony of their formal induction into office, by the President of the Board of Trustees, Rev. G. M. Maxwell, occurred in the Seminary chapel, on the afternoon of Wednesday, May 13, and was followed by a most appropriate and interesting address of welcome, by the same gentleman. Succeeding the service of induction, and the address of welcome, Dr. Morris delivered his Inaugural discourse. On the day following, in connection with the Commencement exercises, Dr. Nelson's Inaugural discourse was delivered. As it is understood that both these discourses are to be published, it is not worth while that I should attempt any abstract of them, which could only be very imperfect at the best. It is enough to say that they were such as might have been expected from these two brethren, both so widely known in our Church. To the friends of the Seminary, they gave entire satisfaction, and all were inspired with new hope for the future of this Institution. I could but feel that, as Auburn had entered on a new career of prosperity with the inauguration of its new Professors some fifteen years since, so Lane was about to enter upon a similar career of prosperity with the inauguration of these brethren in its Professorial chairs. This Seminary is the only hope of a ministry for the West, so far as our Church is concerned. Central New York, for the most part, employs nearly all the graduates of Auburn, from year to year. It is only after a few years that some of us drift northward. The West must rear and educate its ministry, or be without one. In this view, it is of the highest importance that Lane Seminary should grow and prosper. It was with this view, largely, as I understand, that Drs. Nelson and Morris consented to leave churches to which they were devotedly attached to undertake this new line of duties. It is in this view, that every friend of our Church should now follow and sustain them with his prayers.

Laboring together with them, are Professors H. Smith, D.D., of old a worker in this Institution, and every inch a Professor, and Rev. L. J. Evans, a graduate of not many years back, but already proved a workman worthy of the place he holds. The examinations in the several classes began on Saturday the 9th of May. If there were any want of enthusiasm in some of the exercises, on the part of the young men, it must be accounted for, doubtless, by the fact that the two Professors who had labored alone during a great portion of the year, were unable to impose as much work upon the classes as they needed for their own good. Of course such a defect will be easily remedied by the present full corps of Professors.

The exercises of Commencement day, Thursday, May 14th, were most fittingly crowned and closed by the fine Inaugural discourse of Dr. Nelson.

Not in many years before, have the friends of Lane Seminary been more hopeful than at the present. Only let the churches, presbyteries, and Christian families of the West, now send on their sons, and they may there receive a theological training, which by the grace of God shall fit them to go into these ripened fields and reap an abundant harvest to the glory of His name. J. F. K.

Columbus, Ohio, May 15, 1868.

The Funeral of Lord Henry Brougham, the eminent lawyer, reformer, legislator, and ex-Chancellor of England, who died at his rural retreat in Cannes, France, on the 9th instant, at the age of nearly ninety years, was held at that place on Wednesday of last week.

Progress.—The persecution of the Jews in Jassy, Baken, and other places in Moldavia has been stopped by the authorities. Those who were compelled to flee from their homes have been allowed to return. Assassins and desecrators of the graves of Jews, who have perpetrated their outrages almost with impunity for a long time, will hereafter be rigorously punished.

Union Theological Seminary.—The graduating class of Union Theological Seminary New York city, at their farewell meeting on Monday May 11th, formed a permanent class organization, and appointed a committee consisting of Thomas Paton, George U. Wenner, and Joseph M. Greene, whose address will be at the Seminary, to whom the members of the class are expected to send all interesting statements relating to themselves and their work, to be published at the end of the first year, and thereafter once in three years. After a very free and pleasant interchange of thought, feeling, and relation of future prospects, they unanimously adopted the following:

Whereas, we the members of the class of 1868 of Union Theological Seminary representing eight denominations of Christians, viz: Presbyterian, (New School) Presbyterian, (Old School) Congregational, Reformed, Methodist, Baptist, Episcopal, and Lutheran, are about to separate to our respective fields of labor; and feeling that in our intercourse with each other no denominational differences have at all marred our harmony and Christian fellowship; but that in all things we have been able to study and labor together in the things pertaining to the Master's kingdom, and feeling that fraternal intercourse can be maintained between the different denominations, therefore

Resolved, that we are more than ever persuaded of the oneness of Christ's people, that the freest Christian intercourse should mark their dealings with each other, and that mutual sympathy and concert of action should govern their conduct in carrying the Gospel to the world.

Dedication.—The dedication of the Presbyterian church at Watkins, erected by the liberality of the late Hon. John Magee, took place on Thursday, the 14th inst. Sermon by Rev. Geo. D. Stewart of Burlington, Iowa; dedicatory prayer by Rev. D. Megie of Penn Yan. Rev. Messrs. Carr, Chichester, Stryker and Dr. Goertner of Clinton, took part in the services. In the evening of the same day an able and interesting discourse was delivered by Rev. L. M. Miller, D.D., of Ogdensburg. The sermon of the morning, and all the services of the day, were regarded by the large congregation present as eminently appropriate and satisfactory. The renting of pews in the new church has already been very successful.

This new edifice stands in the centre of the beautiful village of Watkins, upon an ample lot, and is one of the best specimens of Presbyterian village-church architecture anywhere to be found. It is built of brick with stone trimmings, slate roof, and graceful tower, with ample session and Sabbath-school rooms in the rear. No pains or expense were spared to make it substantial and enduring, but nothing was given to mere show, and herein, we think, the good taste of its donor was conspicuous. Its dimensions are ample and all its parts harmonious, chaste and neat, as befits the house of God. We congratulate its worthy pastor, Rev. F. S. Howe, and all interested, upon its dedication under such happy auspices.

The New Chapel of the New York Magdalen Benevolent Society, of Eighty-eight street, near Fifth avenue, will be dedicated on this (Thursday) morning at 11 o'clock. The exercises will be conducted by Rev. Dr. Thomas S. Hastings.

The Question of Sanity.—The laws regulating the arrest and imprisonment of persons alleged to be insane, are attracting attention. Several newspapers have quoted from the article of Mr. Davis on the subject in the last *Atlantic Monthly*. He goes so far as to assert that under the laws of some of the states, every citizen, no matter how sane, owes his freedom to the fact that no physician of his acquaintance has chosen, for any reason, to abuse the power which the law gives to him.

Missionary Arrival.—The friends of the Rev. J. Y. Leonard and wife will be pleased to hear of their safe arrival in New Haven, Ct., after an absence of nearly eleven years in Western Turkey in Asia. Mr. Leonard graduated at Yale, completed his theological course at Andover, and went out under the auspices of the American Board, being first stationed in Cesarea, where he labored for the first four years. The remainder of the time has been spent in Marsovan. Owing to the magnitude of the field and the want of a sufficient number of associates and helpers his labors have been very arduous, and he returns to his native land by consent of the Board, for the recovery of his health.

A Meeting in behalf of the Indians was held in the Cooper Institute on Monday evening, Peter Cooper Esq., in the chair, and Vincent Colyer, Secretary. Mr. Kilbourn of Iowa, and others made addresses, in which they held that every trader should be driven from the Indian country. A good men should be sent to deal with the Indians, and they should be taught to cultivate the soil, and proper efforts made to civilize them, and this would put an end to Indian wars. A general committee, consisting of Mr. Cooper, Jonathan Sturges and others, was then appointed.

The General Conference of the Methodist Episcopal Church has been in session in Chicago since the first instant. As most of our readers are aware, there are three grades of Conferences—the quarterly, annual and general. The latter is a delegated body and assembles once in four years; each one of the fifty odd annual Conferences electing delegates in the ratio of one to every thirty members. There are now at Chicago two hundred and fifty-seven clerical delegates, and they will probably sit the month out. All the nine Bishops are present, and preside in turn by seniority of office. Several days were spent in discussing the question of admitting delegates (some of them colored) from certain Southern Missionary Conferences.

Two reports were brought in, the majority one, admitting them to every right save that of voting, but holding their status in reserve for the present; and a minority one favoring their admission to full membership in this Conference. After a very full and spirited discussion the latter passed, amid no small demonstrations of enthusiasm. A great mass meeting in favor of lay representation is on the programme.

An Army Nurse Turned Missionary.—The Hartford *Courant* relates that Jennie Bell of New Bedford, Massachusetts, went into the South as an army nurse, and when the war ended, remained there as a missionary. She is living at Hasbner's Island near Cape Lookout, off the coast of North Carolina—by no means an inviting field. This island is inhabited by some two hundred and fifty people; descendants of a few families which came there from Martha's Vineyard in 1702. They are very poor, live almost entirely on fish, dwell in little huts which often contain but little room, and own the land in common without attempting to cultivate it. Miss Bell is working hard to civilize these neglected countrymen of ours. She has already taught the greater part of the children to read, and is now engaged in a resolute attempt to induce the grown people to "make gardens" and raise vegetables. To obtain her letters, see intelligent people, and attend divine worship, she has to cross to the mainland in a small sailboat. It will be seen that she has made great sacrifices, but she is not in the least inclined to give up her self-imposed work. We are sure that she will have the cordial good wishes of all Christian men and women, and that if anything more substantial is needed, she will not have to ask twice in order to get it.

Ministers and Churches.

Rev. A. Crocker has removed to Coventry, Chenango county, N. Y.

Rev. Ezra Jones has accepted a call from the Congregational church in North Evans, N. Y. Correspondents will please note.

Rev. D. M. Rankin, late of Spartansburg, Pa., has changed his field of labor to Great Bend, Pa., where he should be addressed in future.

Dr. Humphrey was installed as pastor of Calvary church on Tuesday evening. It was arranged that his brother, Rev. Dr. Humphrey, of Louisville, should preach the sermon. Rev. Albert Barnes and Dr. March were to take part in the services.

Philadelphia.—The installation of Rev. Mr. Stryker, recently of this city, occurred in the new Broad-street Presbyterian church in Philadelphia, on Thursday of last week. If the arrangements were all carried out, Mr. Stryker's father presided at the sermon, and other parts of the service were performed by Drs. Wiswell, March, and Adams.

Grand Lodge, Mich.—Rev. E. F. Tanner, late of Pardeeville, Wisconsin, has received a call to the charge of two small churches in Michigan, Oneida and Grand Lodge, both in the town of Oneida, Eaton county, twelve miles west of Lansing, and in Lansing Presbytery. He has accepted the call to this interesting field of labor; and his address will be hereafter Grand Lodge, Mich.

Licensed to Preach.—At the annual meeting of the Presbytery of Delaware, held in Delhi, April 28th, Col. James Lewis, who has just completed his theological studies in Union Theological Seminary, was licensed to preach the Gospel. The examinations were very creditable to the piety and scholarship of the candidate. Brother Lewis and seven of his class are under appointment, by the Committee of Home Missions, to go into the Synod of Missouri, where they will find a wide, important and inviting field of labor. May God bless them in their work. L. Z. N.

Progress.—The Second Presbyterian church, Bloomington, Ill., Rev. A. McDougall, have let the contract to finish the spire, and are about to place a large bell in the tower. Within a few months twenty-six members have been added to their fellowship, and others are to unite at the next communion.

Bloomington is growing fast, and the present house is becoming too small for the congregation. Enlargement by adding thirty feet to the rear of the present edifice is their only remedy.

Wharton-street Presbyterian Church.—The fourth anniversary of this Philadelphia church was observed on the 3d. According to the statement of the pastor (Rev. J. G. Hamner), 274 persons have been received into fellowship, near 200 of them on profession; over 500 children are in attendance upon the Sabbath-school; while the aggregate amount of the contributions of the people for the four years is \$10,000. It will be recollected that this church enterprise was started full blown so far as the church edifice itself was concerned, a benevolent lady having erected the handsome brown-stone building at her own expense. The pastor was called and the doors thrown open, and the people invited, and above is recorded the successful result.

Mr. Edward P. Sprague, a graduate of the University of New York, of Andover Theological Seminary, and a licentiate of the Essex North Association, Mass., was ordained by the Presbytery of Troy, and installed over the church of Salem on Wednesday, the 29th ult. The installation services were as follows: Invocation, Rev. J. C. Forsythe; reading of the Scriptures, Rev. J. A. Prime; sermon, Rev. A. D. Eddie, D.D., from John vi. 44; constitutional questions by the Moderator, Rev. J. B. Hall; and the ordaining and installing prayer by Rev. J. Sewall. The charge to the pastor by his venerable father, Rev. Daniel G. Sprague of South Orange, N. J., came from a full heart, and was deeply affecting. The charge to the people was by Rev. John Henry Brodt, and was worthy of the services that had preceded it. The occasion was a very impressive and happy one.

Red Wing, Minn.—Good Progress.—We have received eighteen into our church since the first of January, by letter and on profession. The little band of six, organized as a church by Rev. J. W. Hancock, thirteen years ago, when Minnesota was a territory, and when there were more Indians here than white people, has grown to a membership of nearly 150. The present house of worship having proved inadequate to meet the wants of the congregation very generous self-denying efforts are being made to secure means enough to erect a larger building, whose appointments shall be such as to add much to the usefulness of the church.

The founder of this church is now preaching to two thriving little churches in this vicinity, organized also by himself, in connection with each of which an effort will ere long be made to erect a house of worship.

D. E. W.

Installed.—The Presbytery of Illinois met at Decatur on the 5th inst. to install the Rev. A. L. Brooks, late of Peoria, as pastor of the Second Presbyterian church. This church has been recently organized, and their pastor begins his work with an experience of over twenty-five years in the ministry. He is in the prime of life, and has occupied important fields East and West.

The opening sermon was preached by the moderator, Rev. G. H. Robertson of Springfield, on Tuesday evening, from Eccl. ix. 10, at the close of which Presbytery took a recess until 2 P. M. of Wednesday. At the hour named the people assembled, and Presbytery proceeded to install the pastor-elect. Reading the Scriptures and prayer by the Rev. A. McDougall of Bloomington. Sermon by Dr. A. Eddy of the Ninth church, Chicago, from Rom. xi. 13: "magnify mine office." Subject, Magnitude of the Ministerial Office. The sermon was clear and logical in its divisions—written in a vigorous style, and well delivered.

Constitutional questions put by the moderator. Charge to the pastor by Rev. George C. Wood of Jacksonville. Charge to the congregation by Dr. Glover, also of Jacksonville. Both charges were well conceived and delivered—enumerating the distinctive duties which belong to pastor and people.

These interesting services closed by singing, and benediction by the pastor. Elders, members, and others present. Rev. Mr. Brooks cordially by the hand, expressing their joy, and giving him a hearty welcome to his labors of love among them. It was a memorable day to the little church at Decatur. They are at present worshipping in a public hall, but judging from the piety, energy, and benevolence the members, and with so able and faithful a pastor to lead them, they will soon be worshipping God in a house of their own. May the relation of pastor and people be long, prosperous, and happy.

The Other Branch.—Rev Charles Hodge, D.D., Professor in the Theological Seminary at Princeton, N. J., has been elected President of the Board of Foreign Missions of the Presbyterian Church, in place of the Rev. J. M. Krebs, D.D., deceased.

Congregational Churches.—Fifteen persons united with the Congregational church at Middletown on the 10th. A number of these were prominent citizens and heads of families.

Rev. Mr. Potter, the revivalist, has been laboring recently, and with great success, in Birmingham, Ct. Between thirty and forty conversions are reported there.

There is considerable religious interest in the churches in New Britain. On Sunday the 10th, there were some dozen or more taken into the South church, by letter and on profession of faith.

LOOKING AHEAD.—The Beneficent church in Providence R. I., Rev. J. G. Voss's, have added \$500 to his salary, and presented him with an endowment Life Insurance policy for \$10,000, payable to him when fifty years of age, if living; if not, to his family.

Rev. ISAIAH W. PUTNAM, D.D., died at Middleboro, Mass., on Sunday morning, 3d, at the advanced age of 81 years and 5 months.

PROSPECTIVE FUNDS.—Mr. Ansel Field of Portland, Me., deceased in Boston, left one half of his property in Spring street (valued at about \$4500) to Bangor Seminary and the Maine Missionary Society, after the death of his wife.

Rev. FREDERICK H. ALLEN of Boston, has lately been installed as pastor of the Congregational church at Canandaigua, N. Y.

Deaths.

WALKER.—In Brooklyn, Monday evening, May 4th, MARIAN WALKER, widow of Adam Walker.

LEAVITT.—At Great Barrington, April 27th, MARIA CLARISSA, wife of David Leavitt.

"Why seek for line or sentiment
Her goodness to portray?
There is no language strong enough
Her virtues to display."

Yet there cannot suffer such a life to fade away in the past, be buried in the silence of the tomb, without a few words of loving tribute to her memory. The warrior dies, and history is prompt and lasting in its records of praise; the learned and the great are called away in the midst of their usefulness, and loudly sounds the voice of popular acclaim. Shall a battle fought with death and sin, be won through Christ, a book with its title-page of "All things for God and His Glory" be closed, its finish in heaven, and no appreciating voices be heard? Justice and love forbid. Mrs. Leavitt was wonderfully retiring in character, and shrank from marked demonstrations of any kind, even religious; but her humility kept her always at the heart of the cross, and she ever sought the protection of the shield, never used the sword of Christian warfare. Example was her battle cry; "Peace and good will toward men" her motto. With such characteristics, this disciple of the meek and lowly Jesus seemed only to exercise influence in the home circle, but since death has taken this true friend and generous benefactor, many, many realize that they were the better and happier when brought in contact with such a personation of Christian graces. Seldom does it fall to our lot to record such an instance of love for peace-making as Mrs. Leavitt exhibited. Truly she won the blessing awarded to those who "shall be called the children of God."

Prematurely patriotic, this true woman felt her country's weal or woe to be part of her religious duty and interest, and occasional words of just severity would escape toward those she thought wilfully jeopardized a nation's welfare, but she never descended to bitterness, and was among the first to advocate "forgiveness, that divinest attribute of heaven," to our fallen foes. All this, and much more of whatever things are lovely, "constituted a character ripe for heaven, but sadly needed on earth. The last days of this life we vainly strive to delineate, were marked by great physical suffering—borne with fortitude and sweet submission to the Master's will. Ever a nucleus around which were gathered the most assiduous care, the fondest love and cutting sympathy, in death it was the same circle of loving hearts which received the parting look of wondrous affection bestowed on each, and every one heard the last drawn sigh of the departing spirit.

God grant his comfort to those who mourn the loss of this good wife, fond mother, and untiring friend, for "Earth has no sorrow which heaven cannot heal."

Notices.

The Clerical Association will hold its next meeting on Monday, May 25th, at 10 A. M., in the rooms of the American Board of Commissioners for Foreign Missions, Bible House.

JOHN HENRY BROWN, Secretary.

The Presbytery of Chemung will hold its semi-annual meeting at Sugar Hill, on Tuesday, June 9th, at 2 o'clock P. M.

C. C. CARL, Stated Clerk.

The Third Presbytery of New York will meet in the 14th street Presbyterian church (2d avenue), on Friday, May 22d, at 7 P. M., to ordain Mr. C. E. Brown.

T. M. DAWSON, Moderator.

The Presbytery of Cortland will hold its next stated meeting at Dryden, on Tuesday, June 9th, at 2 o'clock P. M.

The installation of Rev. J. V. C. Nellis is expected then to take place. Sermon by Rev. O. P. Conable. Charge to the Pastor by Prof. Huntington of Auburn.

HUNTINGTON LYMAN, Stated Clerk.

The New York City Mission and Tract Society, instituted 1827, reorganized and incorporated 1866. Designed to relieve the poor and needy in New York. \$50,000 wanted the present year to support 40 missionaries and maintain 14 mission stations.

Rev. GEORGE J. MORGAN, Superintendent of Stations.

LEWIS E. JACKSON, Cor. Sec. and Asst. Treas.

The Presbytery of Oswego will hold its semi-annual meeting at Oswego, on Tuesday, June 9th, at 2 o'clock P. M.

CHARLES GILLETTE, Stated Clerk.

MILFORD, May 14, 1868.

Business Notices.

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The public are hereby notified that the sewing machines sold by the "Empire Sewing Machine Company" of No. 616 Broadway, New York, and called "Empire Machines"; by the "Finkle & Lyon Sewing Machine Company" of No. 587 Broadway, New York, and called "Finkle and Lyon" Machines; and by "J. E. Braunsdorf & Co., No. 194 Grand street, New York, and called "Etna" Machines, are in infringement upon numerous Letters Patent owned by the undersigned, and said Companies have been acting without our authority or license since Sept. 10th, 1867, and in violation of our rights.

All persons are cautioned against buying, selling, or using any of said "Empire," "Finkle & Lyon," or "Etna" Machines, unless procured from said "Empire Sewing Machine Company," "Finkle & Lyon Sewing Machine Company," or "J. E. Braunsdorf & Co.," prior to Sept. 10th, 1867, as they will be personally prosecuted for the infringement.

Suit for an injunction against the "Empire Company" has been commenced, and suits will be instituted at once against the "Finkle & Lyon" Company, and "J. E. Braunsdorf & Co.," and all their Agents, to prevent further imposition upon the public.

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THE CAMPAIGN TRIBUNE. 1868.

The Presidential canvass of 1868 is already certain to be one of signal interest and vehemence. The American People, so long distracted by issues originating in slavery, embittered by Rebellion, and culminating in Johnsonism, instinctively welcome the struggle now opening as destined to close the long series of sterile and wasting distractions, and usher in a glad, bright era of peace and rest. Of all the false dogmas which infected and upheld the late frenzied War for Disunion, the assumption that "This is a White Man's Government," wherein political rights and franchises are the right monopoly of a single race or caste, remains to be overthrown. Politically, the religious by the Declaration of Independence, slightly though quietly rebuked by the Federal Constitution (which recognizes among our people only "free persons" and "all other persons," but knows no such distinction as White and Black), and put to open shame by the undeniable fact that men of diverse colors fought under our flag in our Revolutionary contest, in the War of 1812, and in our late disunion struggle to preserve the Union, it nevertheless takes shelter under the Athlete if not the assertion of a natural, unconquerable antipathy between the Caucasian and the African races, and a natural right of the latter to domination over the object of his hatred. This last enemy of our peace, this fomenter of intestine feuds, of hostility and bloodshed, alone remains to be overcome; and the first Tuesday of November next must see it unshorn and put at rest forever.

THE NEW YORK TRIBUNE proposes to do in this contest its very utmost for Impartial Liberty and Equal Human Rights. Believing the triumph of the Republicans therein to be the natural and logical complement and consummation of that "struggle for the rights of Human Nature" which our Revolution and our late disunion struggle entered upon, the Tribune pledges itself to a complete and conscientious campaign with a perfect consciousness that it will be, must be, with a profound and joyful conviction that it can have but one result—a result which will be hailed with glad and grateful exultation by the champions of Liberty and Progress throughout the civilized world. But we are quite aware that the victory will not be won without effort, and that the most perfect diffusion of Intelligence and Argument is prerequisite and essential to its achievement, or at least to its consummation.

We now regularly circulate 320,000 copies of our several editions, which are steadily increasing. We are able to print still more, and ready to do so for the bare cost of materials and labor. We propose, therefore, to publish a CAMPAIGN TRIBUNE, or "FREE PRESS,"—a complete and conscientious campaign with a perfect consciousness that it will be, must be, with a profound and joyful conviction that it can have but one result—a result which will be hailed with glad and grateful exultation by the champions of Liberty and Progress throughout the civilized world. But we are quite aware that the victory will not be won without effort, and that the most perfect diffusion of Intelligence and Argument is prerequisite and essential to its achievement, or at least to its consummation.

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All the popular styles of Ribbons, Gimps, and Buttons, AT VERY REDUCED PRICES.

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Religious Reading.

THE CHRISTIAN'S TITLE CLEAR.

BY REV. THEODORE L. CUTLER, D.D.

At this season of the year many persons are securing new houses. And there is a diligent searching of titles to real estate going on. One does not wish to hold a deed for property to which his title is not "clear." He pays a lawyer well for searching it.

But if men are anxious about a secure title to earthly possessions, how much more must an immortal soul demand security as to his heavenly inheritance. Some professed Christians have but little "assurance of hope." They believe salvation through the cross a pleasant possibility; they admit that many have been saved; they do not question that many others will yet be saved; but as to their own selves they are sorely afraid of a flaw in their title. If this fear were awakened by a vivid view of their own weakness, it would be all the better for them. But it often springs from an utterly inadequate conception of the power and grace and inexhaustible love of Him to whom they have committed their souls for salvation. When a storm of dark dependencies breaks on them, they cry out—like the frightened disciples—"for fear." They believe in the storm. But they don't seem to believe in the Life-boat.

Listen now a moment, troubled friends, to that trumpet voice which rings out from Nero's guard-house at Rome! It comes from an old man doomed to die. He writes exultingly to his spiritual children at Philippi. "I am confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ." The "good work" here spoken of is the "conversion"—the fellowship in Christ—the unity in Jesus of all true believers. It includes the idea of a heart-union to the Saviour. There are many good and wise people who think that "the day of Jesus Christ" refers to the personal reign of Immanuel in bodily form in the city of Jerusalem or in some other little locality. For one I am more happy to believe that it refers to that time spoken of by the blessed Jesus when He said, "I will come again and receive you unto myself." If that is so, then all's well! I ask no more than to be with Jesus—that "where He is, we may be also." This clause in our title is glorious. Paul felt it so, and thanked God for this confidence. Faith held that trumpet to his lips from which he sounded forth, "I thank my God . . . being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ."

Christ does not begin to build a Christian for Himself without counting the cost. We are His workmanship, says the happy apostle. The Divine Redeemer is "a workman that needeth not to be ashamed." He does not commence without being able to complete. Men make such blunders; but the infinite wisdom never does. What Christ the atoning Saviour undertakes to do is to bring a finished and glorified saint out of a poor unholiness, and to "present him faultless" in the day of His final triumph before the hosts of heaven! Will He be thwarted in His magnificent undertaking of filling heaven with a rejoicing multitude that no man can number? Will He let the Devil's craft or human depravity banish Him in His plan? No! for we are confident of this very thing that He who begins the regenerating work in a true believer's heart will perform it to its glorious consummation.

There are other clauses yet in the title-deed to a genuine Christian inheritance which are equally precious with the one just quoted. Look at this one—"you who are kept by the power of God, through faith unto salvation." This affirms that the believer—not the false professor—is held fast by the almighty arm. The final salvation of every Christian depends ultimately, not on his own strength which is weakness, nor on his own merit which is as worthless as "Confederate" money, but on the everlasting and unchangeable grace of God. It is not my promise that secures me to Christ; it is Christ's precious and powerful promise unto me. The only reason why the "saints persevere" is that the adorable Jesus perseveres in saving them.

We cannot go over all the clauses in the Christian title. "This is the Father's will that of all which He hath given me I should lose nothing." What a declaration that is! "Neither shall any pluck them out of my hand." "I know whom I have believed, and that He is able to keep that which I have committed to Him until that day." The clauses in the deed to heaven multiply the more a true believer studies his Bible and studies the history of redeeming love.

Happy is he who, having given his heart and life to Jesus, can look over his title, and read it clear to a mansion in the skies. Happy is he who in self-sink-

ing humility and in Christ-exalting assurance can sing,

"Through the love of Christ my Saviour,
All will be well;
Firm, unchanging in His favor
All—all is well!
Precious is the blood that healed us,
Perfect is the grace that sealed us,
Strong the hand stretched forth to shield us!
All must be well!"

Our Correspondence.

TRIENNIAL FESTIVAL OF THE HANDEL AND HAYDN SOCIETY.

BOSTON, MAY 11, 1868.

Messrs. Editors: The last week in Boston was one of extraordinary gratification to the lovers of music. Three years ago the Handel and Haydn Society celebrated its semi-centennial anniversary with a series of very noble performances. Now, following a custom which has long prevailed in England, and in some parts of Germany, it has, with marked success, held its first Triennial Festival, concentrating into one week the results of the labor and discipline of the whole winter. The Society gave us in a truly noble and grand style Mendelssohn's *Ninety-fifth Psalm* and *Hymn of Praise*, and four great Oratorios, viz.: *Samson* by Handel, *St. Paul* by Mendelssohn, *The Creation* by Haydn, and *The Messiah* by Handel.

Besides this, on the afternoons of Wednesday, Thursday, Friday and Saturday we had grand orchestral and vocal concerts of the very noblest music.

In these great concerts, the chorus numbered seven hundred and forty-seven voices, and the orchestra one hundred and fifteen instruments. But, this mention of numbers, though it will give some notion of the volume of sound filling the Music Hall, will give little idea of the admirable skill exhibited in the performances. During the long Winter and Spring, the members of the Society, filled with a true musical enthusiasm, have devoted themselves under the discipline of one of the best of leaders, to the careful study and practice of these great works of art, the results of which are now presented to the public. No one could fail to perceive the honest, sincere, conscientious and truly admirable rendering of these grand oratorios. Nothing was slighted, and nothing done for mere display. Never before in this country have these masterpieces of musical genius been given on a scale of so much majesty and grandeur, and perhaps never with so little to provoke criticism. It may truly be said (and I am sorry that it is so) that nowhere in this country can the great oratorios be heard adequately performed but in Boston. This is owing mainly to two circumstances. First, the existence here of a voluntary Society (the Handel and Haydn) which for more than fifty years has devoted its energies to the study and performance of this kind of music. This Society has life, spirit, esprit de corps, traditions, purposes, determination. Its meetings for a considerable part of the year, are held at least once a week, and they are meetings for careful study and assiduous practice, under the most skillful and scientific leadership. The President of the Society, who has held the office now for many years, is Dr. J. B. Upham, a gentleman of taste and skill and high professional standing, who with sincere love of music has devoted no small amount of time and energy to enlarging the resources and raising the aims, and every way increasing the efficiency of this time honored association. To him also, I may say in a parenthesis, is largely due the present admirable system of musical instruction in the Boston Public schools. The Musical Director of the Society is Mr. Carl Zensahn, who now ranks, with Mr. Bergmann of New York, as among the most accomplished of Conductors.

The second cause of the high rank of Boston in Oratorio music is the fact of the possession of an admirable music hall, and a really first class organ. It may be doubted whether either of these would have existed, at least in their present noble form, but for the untold labor, the untiring efforts, and high ideal of the President of the Handel and Haydn Society.

The music hall is an admirable structure in many respects. It is simple in construction, tasteful though with little ornament, excellent for both sight and sound, with abundant doors in each of its longest sides opening into ample corridors, with unrestrained egress to the street in different directions, (it is really a hall within a hall, or larger shell), so that such a thing as panic in case of fire or any accident would seem to be impossible. Its dimensions are one hundred and thirty feet in length, by seventy-eight in breadth, and sixty-five in height. It is a little larger than the celebrated Town Hall of Birmingham, Eng., and will seat somewhat over three thousand. The great organ deserves ranks with the three or four most perfect instruments of the world. Nothing in this country can compare with it. It was built by Walcker of Ludwigsberg in Germany. The case, or organ house, as the Germans call it, was built by the brothers Herter of New York, and is itself a wonderful specimen of architectural skill. The organ contains four manuals or key boards for the hands, and a pedal key board, and has eighty-four complete registers and 5474 pipes. It has been in constant use since its opening in 1863, and seems to elicit new praises whenever its vast capabilities are fully tried. Now the adequate performance of the great Oratorios requires not only a multitude of voices, but the vast serges of sound which only such an instrument can send forth. And it is wonderful to feel the deep tremulous pulsations in the midst of the rushing tumult of tones in such choruses as "The Heavens are telling the Glory of God," or the still grander "Hallelujah."

The influence of such musical culture cannot but be in many respects favorable. It may be seen in the refined and cultivated audiences which have crowded the hall during the last week. It will be felt in thousands of families not in this city only or perhaps chiefly, but throughout the State and in many parts of the country, for visitors have been drawn hither from quite remote regions by the promise of this festival, and none that I have heard of have gone away disappointed, and few, perhaps, without a higher ideal of musical culture and performance. Several of the oratorios were given in a style which may be called perfect, so absolutely without fault worthy of notice did they seem to be.

The orchestral concerts were equally deserving of unstinted praise, although in this kind of music, I well know, remembering your noble Philharmonic Society, Boston has nothing to boast of. And yet one of the Symphonies performed, Beethoven's *Ninth*, for voices as well as instruments, was probably never heard in this country as it was heard on Friday afternoon, May 8th. That grand chorus of seven hundred voices fairly took the audience by storm. An enthusiastic young German musician of wide fame, who sat beside me, was almost beside himself with delight, and his *bravos* rang through the hall above all the applause, at the close.

It would be a happy thing if such musical festivals of a high character, conducted, as this has been, purely in the interest of the highest musical art, could be established in all the great musical centers of the country. It is impossible to expect this at once, for anything like this must be an organic growth and not a mechanical product; but an effort might be made, and if there were many failures, there would at last be success. Such festivals are marks of a higher civilization, and powerful aids to a more complete general culture. Their influence, though intangible, is powerful; though apparently evanescent, is really solid and permanent.

For when the stream of sound
Which overflows the soul has passed away
It leaves deposited upon the silent shores
Of memory, images and gentle thoughts
Which will not die and cannot be destroyed.

N. B.

A SABBATH IN OBERLIN.

BY REV. JOHN MARSH, D.D.

Returning on a northern route from the Anti-Secret Society Convention at Pittsburgh, I went with President Fairchild, Prof. Cowles, and other friends to Oberlin, the birth-place of much that is good and inspiring, to spend there the second Sabbath of the month. Amid several open doors, I felt most inclined to enter that of President Finney, having known him for many years, and being in no small sympathy with him in much of his life work. I found him beyond his three score and ten; but his eye is not dim, neither is his natural force abated; and just at the present time, a new spring is given to all his powers by the anti-masonic work in which he is enlisted. So deeply interested is he in this matter, that he fears the papers will not give him the space he requires, though he has no doubt the public mind will be deeply interested, and that great and important will be the results. His extraordinary revival labors are all fresh with him, and will in due time be laid before the public from his own pen. On the Sabbath morning he regularly preaches in the First church, to a large congregation, who are more satisfied with him than they would be with any one else; but I had not the pleasure of hearing him, as his pulpit had been pre-empted to a tract agent. In the afternoon the church was filled by a funeral of one of the most important men in the community, and an appropriate sermon was delivered by President Fairchild. The evening was devoted to myself in a sermon on the fallacies and evils of secret temperance societies, and the great importance and demand for open and church organizations. Seldom have I addressed a larger and more attentive audience.

Oberlin is now taking a high stand among our literary institutions, numbering, with an able Faculty, 1134 students: Males, 640; Females, 494; Theological Department, 11; College, 119; Scientific, 34; Young Ladies' Course, 190; Preparatory—Males, 434; Females, 294. It is situated in a rich, level country, filled with good farmers, and must be a healthy place; easily accessible by rail from Cleveland and Toledo. Its buildings are surprisingly commodious for the short time in which the College has been in existence, and considering that it has been chiefly the work of charity. The ladies' hall is nowhere surpassed. President Finney took me through it and showed me all its accommodations.

The College is now entering upon its second generation, one-third of a century having elapsed since the foundation-stone was laid. The peculiarities of Oberlin are, that young men and young women have here been gathered together, enjoying the common advantages, and none have been ejected on account of color. A deep spirit of piety has been the usual characteristic of the Institution, and instances of misconduct, calling for disciplinary notice among all these youth, ranging for thirty years from five hundred to a thousand in attendance, have been very rare. A finished education is given in the various departments by able Professors. Tuition is almost a gratuity, and board can be had from \$2 25 to \$3 25 per week. Other expenses are small compared with most institutions. The place itself affords almost no temptation to vice and immorality; while numbers who come here with a good hope through grace. The colored student feels at home here, and is accounted a blessing to the white brethren enlarged views and drawing out his sympathies for the entire world in every condition. Several have become able preachers, and are now more than ever called for, President Fin-

ney, in the close of his long and useful life, looks with great complacency and gratitude upon the success of this enterprise, so much, at one time, the jeer of the conservative and unbelieving community. I had here the pleasure of spending an hour with the Rev. John Keep, the oldest graduate of Yale, now in his 87th year, but hale and hearty. He procured for the College in England, by his personal efforts, \$80,000. Surely it is the prayer of many that Oberlin shall long be a school which shall eminently stand up for Jesus.

THE FIRST PRESBYTERIAN CHURCH, BRICKSBURG, N. J.

BRICKSBURG, MAY 11th, 1868.

Messrs. Editors: A Presbyterian church was organized in this place on the 28th ult., by a commission of the Presbytery of Newark, consisting of Rev. James P. Wilson, D.D., Rev. Robt. Aikman, and Elder Baker of Madison. The sermon was preached by Rev. Robt. Aikman, from 1 Tim. iii. 16: "The Church of the living God, the pillar and ground of the truth." A most timely and excellent discourse. Dr. Wilson gave the charge to the elders elect, and read the covenant to the members of the church, sixteen in number, and the church was duly and formally organized. On the succeeding Sabbath six others, whose letters had not arrived in time for the organization, and two on profession, were added to our number, and we hope on the next communion to receive sixteen others.

This church has been gathered through the labors of the Rev. A. H. Dashiell, Jr., (formerly of Stockbridge, Mass.), who began his ministry here a year since, under the appointment of our Committee of Domestic Missions.

Bricksburg is situated on the Raritan and Delaware Bay railroad, forty-four miles from New York. It is part of the estate of the late Joseph H. Brick, consisting of 25,000 acres of land, which is being laid out after the manner of Vineland, and sold to actual settlers only. The small price of land, the healthful climate, and soil adapted to the growth of fruit and vegetables, besides an admirable water power, have attracted large numbers already, though the lands have not been in market over two years. The population generally are of the best class of Yankee emigrants, and they are making this wilderness bud and blossom as the rose. The church is the growth of one year, the minister's coming being in advance of the population. A Sabbath-school of over 100 members have been gathered, and the trustees have voted to procure lots on which to build a church. Our first communion as a church was most solemn and touching. The Lord Jesus was present, manifestly, in the breaking of bread. The vessels on the table, the gift of old parishioners in Stockbridge, Mass., evinced the sympathy of Christian friends in our work, and our hearts were encouraged to go forward. A. H. D.

Foreign.

Penance Imposed.—An extraordinary penance has been imposed, as equal to an auricular confession, by the chief "priest" of a South London Ritualistic church. The clerical worthy ordered, as reparation for each sin enumerated, the payment to his church or himself of a sum of money proportioned to its grossness or venality. If the whole amount was beyond his pocket-money, she was told it might be paid by instalments. It is in consideration for the penitent, not for the priest, that we withhold names and addresses; but we earnestly trust that this shameful mockery—the marketing of heaven's forgiveness—will promptly be visited on the abuser of pastoral functions. A fortune-telling crowd would be in jail ere now; let not his surprise screen the clerical sharper. —*South London Press.*

Spurgeon on the Dis-Endowment Question.—The following pungent letter sufficiently explains itself:

"The one point about which the Dissenters of England have any fear is one which I trust you will mention to-night. We fear lest any share of the church property should be given to the Papists. To a man we should deprecate this. Bad as the present evil is, we would sooner see it let alone than see Popery endowed with the national property. Not one single farthing ought any religious denomination to receive, and the whole matter will be imperilled if those in power are not quite clear as to any *dissensions* to the Pope. We are not agitated by the dead horse of 'No Popery,' which knaves would raise that fools may be their instruments; but we are very determined that it never shall be said that, under guise of removing the grievances of Ireland, we made an exchange of endowed churches, and put down the Anglican to set up the Roman image. 'May you, dear sir, be sustained as the champion of the people, and as you have already lived to see many of the dreams of your youth become realities, so may you survive to see the material in question settled in history as triumphs of the right and the truth!—Yours, with profound respect, C. H. SPURGEON."

"TO JOHN BRIGHT, Esq."
The Scotch Free Church Sustentation Fund.—The origin and success of this fund are among the most remarkable developments of the energy of modern religious efforts. It was planned by Dr. Chalmers, as an integral point of the policy of the separation from the established Kirk of Scotland, which took place in 1843. Knowing that many of the withdrawing congregations would be too feeble to maintain their operations, a large fund was raised, the annual proceeds of which were to be equally divided among all the churches of a certain class of resources. The dividend this year is to be £150 to each of seven hundred and thirty churches. Originally the principle of equal division was made absolute. But last year a provision was adopted by which the surplus, after the equal distribution of £150, may be distributed *pro rata* among the congregations in proportion to their own efforts of liberality in helping themselves. Congregations contributing at the rate of ten shillings for each member, receive a full share of the surplus, and others receive less. The effect has been that this year, for the first time, the regular dividend has reached £150; the capital fund has advanced £6,164 in the year, with a prospect of constant increase. Its value as a guaranty of tolerable support to every pastor can hardly be overrated. While the ministers of the proud and rich establish-

ed Church of England starve on the pittance of £80 to £100 a year, the little voluntary organization in Scotland secures to every humble pastor the receipt of £150 in addition to all that the zeal and liberality of his congregation may furnish.

The Church and State Question in Great Britain.—The High-Church Tories and the dignitaries of the English Church have at last been aroused to action in reference to the Irish Church question—involving as it does the entire question of Church and State—which is now agitating Parliament. We learn by the Cable that a meeting was held in St. James's Hall, on the 6th inst., in favor of the continuance of the Irish Church establishment. The attendance was immense, and the proceedings very noisy and turbulent. The Archbishop of Canterbury occupied the chair, and the platform was crowded with the most prominent men of the Tory party. The Archbishop, on taking his position, made a speech in furtherance of the objects of the meeting. The Lord Mayor of London then rose and moved a series of resolutions in favor of the continued union of State and Church, which were seconded by the Bishop of Oxford. The Archbishop of York also presented resolutions to the effect that an attempt to overthrow the Irish Church was an attack upon the Church of England, and a movement towards the establishment of Papacy in the country. There was much tumult and confusion at this point of the proceedings, but the resolutions were finally adopted, and the meeting adjourned.

On Tuesday evening, the 5th, in the House of Commons, Mr. Gladstone, in some remarks, referred to the Duke of Richmond's assertion in the House of Lords, that her Majesty had entrusted it to the Ministry to dissolve Parliament whenever they pleased. Such a power, said Mr. Gladstone, was unconstitutional, as it left the Ministry to deal with cases which have not yet arisen. He asked for an explanation of that statement, and contradicted the one made in the House of Commons by the Premier.

Mr. Disraeli, in reply, said there was no discrepancy between the statements made in the two Houses. He had offered to resign, but the tender was declined by her Majesty. His advice to the Queen was to dissolve Parliament when the state of the public business permits. This was without any reference to the new constituencies, but if the work of the House was soon completed, a new House would be elected by them.

Sir Stafford Northcote made some remarks to the effect that the Ministry had no intention to menace the House. Mr. Disraeli said the right to dissolve Parliament was only reserved by the Ministry in case the issue upon the Irish Church question was pressed to a division.

Father Hyacinthe.—This eloquent divine is still preaching in the Notre Dame Cathedral of Paris, to audiences of three thousand. Though still calling himself a Roman Catholic, he preaches upon the people, in the most eloquent words, the study of the Bible, and gives the right hand of fellowship to Protestants, comparing the spiritual condition of Protestants and Papal Roman Catholic nations, much to the disadvantage of the latter.

OBITUARY.

With every feeling of admiration and love, the following lines are inscribed to the memory of the late

MRS. EMILY HAYDEN.

And thou art gone! sweet mother, sister, friend:
Gone from the hearts that, with a love which had
Outweighed the common need, had cherished thee:
For Heaven on thee had showered her choicest gifts:
The fertile mind, the tender human heart,
Wanting all human guile, so quick to feel
Another's woe—to heal another's pain:
The soul with every loveliness replete
In woman most we prize. And thou to these
Didst add life's latest grace, true piety
Sincere. And in all life's relations sweet,
Didst sweetly bear thy woman's part with firm
Yet gentlest dignity. Now thou art gone,
And with heavy hearts have laid thee down
To rest near him, the steadfast man of God?
(Who like a stern battle nobly won, hath laid
His armor calmly by.) At whose fond side
On earth she fondly walked—the counsellor
As counselled, the true and honorable wife,
In fullest import of that sacred name.

Our hearts are sad, yet not for thee we weep,
O! not for thee, for thou hast died with grief
And sin, and all that here might vex or stain
The soul—and in thine angel beauty joined
That blood-bought throng, whose rapturous song
Is still
Redeeming love. 'Tis for ourselves we weep,
That we no more that fond remembered face
Shall see, receive thy pious counsels more,
With thy blessed presence cheered; for thou to us
Wilt never more return, but we may go
To thee—Heaven grant we may—Heaven grant
to us
That ever earnest, calm, unwavering faith,
That fervent, trusting love for Christ our Lord
Which signalized the life of her we mourn.
M. M. B.
Rev. Gardner Hayden died Jan. 9th, 1864.

DIED.—In Hornellsville, Steuben county, N. Y., March 14th, 1868, Hon. OTIS THACHER, in the 68th year of his age. Judge Thacher was born in Gloucester, Mass., Aug. 6th, 1800, and with his family removed first to Albany, N. Y., thence to Chenango county, and in 1808 to Steuben county. In 1810 the family moved into the town of Hornellsville, where the Judge has ever since resided. The country was then new, and educational advantages were exceedingly limited. There was no common school system and no organized schools. But the Judge, in spite of all difficulties, at the age of eighteen was far in advance of the large majority of his age. He had, with an ardent temperament, a studious mind, and all his spare moments were devoted to his culture. Passionately fond of reading, few men had a more extensive general reading than he. At an early period he became impressed with the importance of a good home in Christ, and it is believed was savingly converted, though he did not make a public profession of religion till 1832, when he united with the Presbyterian church of Hornellsville at its organization, and from that time to the day of his death took a deep and earnest interest in all that pertained to its welfare. He was a subscriber to the *Western Recorder*, published at Utica, and was transferred to THE EVANGELIST, which he has taken ever since, and which he highly valued. About the first article of luxury, as he regarded it, which he purchased after becoming a householder was Scott's Commentary, which was a constant companion all the rest of his life. Though excessively diffident in religious conversation, he nevertheless found a congenial field in the Sabbath-school, where he had a class to which he was greatly attached, and with which he punctually met till failing health prevented.

To his personal efforts and liberal contributions, more than of any one individual, was the community indebted for the first church edifice ever erected in Hornellsville. He began the work with humble means, and through an honest industry arose to competence; but he was never too poor to contribute to a good work, or too rich to feel, with sympathetic kindness of heart, the want, and woes of every class of suffering humanity. Though he regarded himself as a Christian of small attainments, yet he exerted an influence for good rarely attained by the brighter lights of the church. Judge Thacher will long be had in grateful remembrance by a devoted wife, who survives him, by a large family of loving children, by the dear church, with which he had so long taken sweet counsel, by a large circle of appreciating friends, and by the whole community in which he lived.

DIED.—At Lysander, on Sabbath evening, April 26th, Rev. G. C. BEACH, in the 67th year of his age. He was born at Kingsborough, Montgomery (now Fulton) county, N. Y., Aug. 19, 1801. At the age of fifteen he commenced the study of the languages with Rev. Dr. Yale, pastor of the church of Kingsborough, of which he became a member in 1822, and the year after entered the Sophomore class in Middlebury College; from which he graduated in 1826, and the same Autumn entered Auburn Theological Seminary, graduating in 1829. He was licensed to preach the Gospel by the Presbytery of Albany, and entered upon his labors in the ministry at Baldwinsville, Onondaga county, the same Autumn, and continued about two years. In 1831 he united with the Presbytery of Onondaga, of which he continued an honored and useful member until his death.

During his ministry at Baldwinsville, was enjoyed a very precious and powerful revival of religion. In the Spring of 1832, after having spent a few months at Jamestown, he commenced his labors with the Presbyterian church of Lysander, of which he soon became pastor, where he continued his labors in the Gospel until the Spring of 1858, with great fidelity, acceptance, and usefulness. Not less than five or six revivals of religion were enjoyed during his ministry at Lysander, by which a large proportion of the youth of the congregation were brought to time brought into the church. After resigning his pastoral relation at Lysander, on account of bodily infirmities, until he became entirely disabled from loss of sight and hearing, he supplied the church of Camillus upon the Sabbath, continuing a year or two.

During his whole entire life in the ministry, his devotion to his work and his eminently consistent Christian character commanded the confidence and respect of all who knew him. We think no one questioned his piety or his call to the Master to the ministry, and yet his last days of comparative retirement from public duties, of exclusion from the activities and associations of the world, and under deep bodily affliction, were his best.

Finding that his sight was becoming impaired, and under the apprehension that it might ere long entirely fail him, he entered upon, not merely a very careful and diligent study of the Divine Word, but the thorough commitment of it to memory, extending to chapters and books, until almost the whole New Testament could be repeated at pleasure, the psalms also, and much of the law and the prophets. While thus engaged in treasuring up truth—food for future use especially—he was favored with, if not a new, yet a wonderfully enlarged and blessed view of the scheme of redeeming mercy revealed in the Gospel, of the law of God, of the adaptability of the Gospel to meet the wants and heal the woes of men, and this, not only in the future, beyond the veil, but to bring present peace and love and joy, far beyond what he had supposed attainable in this life, or if possible, for others, not for himself.

Entirely deprived of sight, and nearly of hearing, and beside suffering from bodily maladies much of the time, even to agony, such were his realizations of divine things, his communion with his Saviour, and joy in the Holy Ghost, that he seemed often more in Heaven than upon earth. As might have been expected under such experiences "of things hoped for," all his privations and pains were borne with sweet submission to the Divine good pleasure respecting him, and even joy. He evidently spoke with reluctance of his privileged spiritual state, lest he should seem something; when he did speak of it, it was with the utmost self-depreciation, and with the obvious desire only to magnify the grace of God, and to encourage and bless others. With desire to depart, yet patiently he waited. In due time came his release. He rests from his pains and privations as well as his labors, and his works do follow him.

The stanzas accompanying this very meager notice of this favored servant of the Master were dictated by him, and are, we think, the last of the kind to which he gave expression.

HYMN, RESIGNATION.

Into Thy hands, O God of grace,
My all I would resign;
My soul at rest in Thine embrace,
My will absorbed in Thine.

O keep this wayward heart of mine
Within Thine arms of love;
Where beams of light and life divine
Fall from the throne above.

Lord, I would hold mine humble place
In Thy army of love;
Drink in Thy spirit and Thy grace,
And worship at Thy throne.

Thou art my portion, O my soul,
No counter good I crave;
My rest while surging billows roll,
My hope beyond the grave.

Into Thy hands, O God of grace,
My all I would resign;
My soul at rest in Thine embrace,
My will absorbed in Thine.

E. C. BEACH.

A SECRET OF REVIVALS.—Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer-meeting a brother confessed that for a number of years past he had been in the habit of "spending every Saturday night until midnight, in prayer for his pastor the next day." That explained the secret, in part at least. Such a man praying would make any ministry successful. The famous John Livingstone, of Scotland, once preached an ordinary sermon with such power and success that five hundred were converted under it. But it was after a large number of Christians had spent the whole previous night in prayer for that object.

The Farmer's Department.

EGGS BY WEIGHT.

A dozen of eggs is a little more definite quantity than a dozen potatoes, but still a very indefinite quantity. A dozen of eggs from little, scrawny, ill-kept chickens, sell for the same price as a dozen from large, well-kept fowls, while the difference between them is as great as the disparity between the hens that produce them. Purchasers in the market take their chances for big and little, and each gets a fair average. But it is not so with producers, and here is where the injustice occurs. The man who raises choice fowls, and keeps them in good condition, sells large, rich eggs for the same price per dozen that is paid for others one-third smaller. This operates as a discouragement to raising good hens, and as a premium on poor ones. A writer in the *Canada Farmer* gives the difference in the average weight of a dozen of eggs from different breeds of fowls, as follows:

Common fowls.....	1 lb. 6 oz.
Spanish.....	1 lb. 9 oz.
Gray Dorking.....	1 lb. 10 oz.
Gray Dorking and Cochins.....	1 lb. 14 oz.
Gray Dorking and Cochins.....	1 lb. 15 oz.

These are the differences in the average weight from the different breeds. Should we compare the poorest specimens of the poorest breeds with the best specimens of the best, we would find a difference of fully one-half, and yet all are sold at the same price. We buy and sell nothing at so loose an adjustment of quantity, to price, as eggs, except when we buy wood by the load. Even apples and peaches, when sold by number, have the prices adjusted to the size. But big or little, an egg is an egg.—*Wisconsin Farmer*.

WHITENESS.—Nothing attended with so little expense and trouble, does more towards beautifying a homestead than whitewash. Every farmer should see to it that in the Spring of the year his stables, garden fence and out-houses are whitewashed. It will always prove a satisfaction to him and his family during the Summer, and give a pleasant appearance to the eye of the passer-by. More particularly, for health and comfort, should the cellar, chicken-house, and inside of stable be thoroughly cleaned and whitened. When once done, it would afford pleasure in keeping everything about neat and clean.

The following is a good recipe for whitewash:

"Procure fresh burnt lime—not that partly air-slacked. The large lumps are best; the fine portions and small lumps will not make a wash that will stick well. For this reason, lime that has been burnt several months is not so good as that just from the kiln. Put a pound or two in a vessel, and pour on water slowly, until it is all slaked, and is about as thick as cream; then add cold rain water until it will flow well from the brush. Stir often when using it. A few drops of bleaching added will give it a more lively color. One or two tablespoonfuls of clean salt, and one-fourth pound of clean sugar to a gallon of the wash, will make it more adhesive. If the walls have been whitewashed, let them be swept thoroughly, and if colored with smoke, wash them clean with soap-suds. Coloring matter may be mingled with the wash, to give it any desired tint. To make a light peach-blow color, mingle a small quantity of Venetian red. For a sky-blue, add any kind of dry blue paint, stirring it well while mixing. To make a wash of a light straw-color, mingle a few ounces of yellow ochre, or chrome yellow. The coloring matter should be quite fine, to prevent its settling at the bottom of the vessel.

"When buildings or fences are to be whitewashed, prepare the wash as directed above, keeping it warm when using it, by means of a kettle of burning coal; and mingle about a pint of good paste made of wheat-flour, with a gallon of the wash, and also half a pound of salt and half a pound of cheap sugar per gallon of the wash. These materials will make it stick well, and, if applied quite warm, will look well and be durable."—*Rural West*.

THE TUBEROSE.—To get flowering bulbs the method is to plant out the little offsets that surround the old bulb, each Spring, in rows a foot or so apart. These will not flower the first Summer, but make plump flowering bulbs for the next. In the Fall take them up just before frost kills the top. Lay them in some place where it will not freeze, to dry off a little; then trim off the tops and keep the bulbs dry, and where the thermometer does not go below 40°, until they are wanted for planting out the ensuing Spring.

They are better started first in a hot-bed or other warm place, so that their season of flowering is early enough to escape the Fall frost. The old bulbs will not flower again. The double only is worth growing; the flower is of a waxy white, and highly fragrant.

HEAD-ING-IN PEACH TREES.—This important work should receive more attention from fruit growers than is generally the case. Some of the best horticulturists think that the most favorable time for doing this is when the tree is in full leaf, as it will not then gum. Besides the very great difference in the appearance, at least between those trees that have been left to themselves; the trees so treated live longer, are broken down less by the wind, produce larger and better fruit, which is more easily gathered than from the trees grown by the old method.

—The Lincoln memorial volume, published at the Government printing office for transmission to societies and other public bodies in Europe which passed resolutions concerning the assassination, is the most magnificently printed and bound volume ever got up at the Government office. One copy has been given to each member of Congress.

Scientific & Useful.

The Central Park.—From the annual Report of the Commissioners, we gather the following interesting facts:—The expenditures for the year in construction have been \$199,264 06. Nearly a mile of new walk of various widths has been made. Six new drinking fountains have been provided, and new machinery for distributing water on the roads. The casting in bronze of the artistic figures for the fountain of the Esplanade north of the terrace, is provided for. The interior of the portion of the brick edifice at Mount St. Vincent, formerly used as the chapel of the convent, has been decorated and fitted for the reception of statuary. To provide a place for the additions that are being made to the collection of natural history and of antiquity from various parts of the world, the old Arsenal building is being put in a proper condition. During the year there were 127 arrests made at the Park, 57 of which were for fast driving. The increased taxable valuation in the three wards surrounding the Park from 1856 to 1867, is shown to be over seventy-five millions of dollars, giving an increased tax for the year 1867 of \$2,020,542 53. Deduct from this the annual interest on the cost of the land and improvement of the Park, \$608,855 53, and \$1,411,686 95 is shown to be the excess of increased tax in the three wards over the interest on the cost of land and improvements.

There were thirty-three music days at the Park during the year, being ten more than in the previous year. The Commissioners of the Park, early in the season, made application to the Secretary of War and Secretary of the Navy, for the services of the army and navy bands stationed near the city, for one day in each week. Neither the Secretary of War or Navy felt at liberty to comply with the request. Though assurances were given by some of the city railroad companies of contributions towards sustaining the music, no money was received from any of them for this purpose. The table of the boat service at the Park shows an increase of 23,381 persons carried, over that of the previous year. There were thirty-nine snow storms during the Winter of 1867 and 1868, and the depth of snow for the year was 92.32 inches. The number of skating days in the season of 1866 and 1867, was larger than usual. The plan of the work on the east side of the Park below One Hundred and Fifty-fifth street has been completed; it is to some extent a remodeling of the former plan of the city, having greater capacity for ornamentation, at the same time attended with much less expense. The extent of the new avenues provided between One Hundred and Fifty-fifth street and Kingsbridge will develop this whole beautiful part of the island.

Life Under Water.—The following interesting facts in regard to submarine operations is derived from the experience of a man who has followed his profession so constantly for twenty years that he estimates that he has passed about three years in the river:

The use of a bell in diving is now discarded. The diver wears a water-tight armor over his entire person, except the head, which is covered by an inverted metallic pot. Thick, transparent glass is fixed in the armor as windows, and to prevent accident this glass is protected by steel guards or fenders. Equipped in this armor the diver puts on a pair of lead-soled shoes, weighing each twenty pounds, lashes to his back and breast a piece of lead weighing forty pounds, attaches the tube through which he receives air to the back of his head-pot, and is then ready for his submarine explorations. The moment he disappears under the water the air-pump commences its work of supplying him with a constant stream of fresh air. He breathes full and satisfactorily; there is no stifling sensation, no odds how long he remains under.

Mr. Hill has remained under water five hours at a time. The of lead fastened upon his feet and body is necessary to counteract the buoyancy of the air furnished him by the pump. While on the boat, the armor and weights form a load for a strong man. Under the water they impose no realizable weight, and in no way impede motion. Mr. Hill has, while under water, often clambered up stanchions, jumped down ladders, a distance of twelve and fifteen feet, with much greater ease and less risk than he might have performed the same feats out of water. Taking with him his tools, he has frequently worked for hours at a time, patching up the bottoms of snagged steamers, sawing boards, boring holes, driving nails, &c., with perfect ease and accuracy. When the water is clear he can recognize ships at a distance of two or three feet, and at a distance of six inches he can recognize the different kinds of timber. When the rivers are high and the water is muddy, everything is impenetrably black, rendering it immaterial whether his eyes are open or shut.

Improvement in Printing Wall Paper.—Mr. P. H. Bowers, of Brooklyn, N. Y., has furnished the *Scientific American* with an account of the process by which he produces an elegant wall paper.

"I take thin strips of wood of various kinds, from which I desire to print the wall papers, and mount them upon blocks of wood, or any suitable substance; or I saw out from wood, blocks of sufficient height to allow an impression to be taken from them when placed in the press. I then thoroughly cleanse the faces of the wood blocks with a mild alkaline solution, so as to remove the softer substance filling the pores of the wood. The blocks are then placed in the ordinary machine for printing wall paper, are properly inked, and the paper being fed into the machine, any number of impressions may be taken.

The result is the production of a wall paper in which the grain of the wood used as a type is perfectly reproduced, and the expense attendant upon the same does not exceed the cost of wall paper printed in the usual manner, while a high artistic character is given to the work."

The California Giants Outdo.—Recent researches in Australia show that trees are growing there whose height exceeds those found in California, which were supposed to be the tallest in the world. The tallest actually measured was 480 feet high; but another, with a circumference of eighty-one feet, four feet from the ground, was estimated to be over 500 feet high. The tallest spruce in Europe, that of the cathedral of Strasburg, is 446 feet high, and the great pyramid of Cheops is 480 feet. The timber of this species of trees is said to be excellent, the growth more rapid than that of any others known, while they have the ability to resist, and even flourish, in the greatest drought.

City and Country.—The cities live at the expense of the country. Families are exhausted and die out, and their places are filled by new comers from the country. This was illustrated by the case of Paris, where it was estimated by a writer in 1842, that among 300,000 people then living in Paris, there were probably not 1000 who could trace

their families in that city back 200 years; or, the 200,000 people living in Paris in the reign of Louis XIII., instead of multiplying to 400,000 in two centuries, had dwindled down to 1000. According to Price, 10,000, and according to Hame, 5000 people from the country are necessary to keep the London population up to its number.

Mexican Silver.—The Mexican silver mines, particularly those in the district of San Luis Potosi, seem to be in a very prosperous condition, if we may judge from the report of the State Inspector of Mines for that district. It appears that one mine in the neighborhood of Chacaras, worked at an expense of \$170,000, since the 1st of January, 1862, has yielded silver during that time to the value of \$5,460,000. The Santa Rosa Mining Company is drawing out \$95,000 worth of ore per week. Its works employ 460 hands, at the rate of thirty-seven cents per day, and the expenses amount in the aggregate to about five per cent. of the value of the silver taken out.

Engineering Facts.—At Glasgow, Scotland, the Garthright Railroad passes, by means of a tunnel 400 feet long, under the Moreland Canal, and over the tunnel of the Edinburgh and Glasgow Railroad. The two tunnels stand secure, tier over tier. A similar feat was performed by Stephenson in Derbyshire, England, a railroad being carried over a bridge which there spanned the river Amber, and at the same point, under the aqueduct of the Crawford Canal. River bridge, railroad, and canal were thus piled one above the other, four stories high. Such another curious complication in railroad engineering probably does not exist.

Preserving Colors.—Before washing almost any colored fabrics, it is recommended to soak them for some time in water, to every gallon of which is added a spoonful of ox-gall. A tea-cup of lye in a pail of water is said to improve the color of black goods when it is necessary to wash them. A strong, clean tea of common bay will preserve the color of French linens. Vinegar in the rinsing water for pink or green will brighten those colors, and soda answers the same end for both purple and blue.

COLLEGE RECORD.

LAFAYETTE COLLEGE (AT EASTON, PA.)—Francis A. March, Professor of the English Language and Comparative Philology in Lafayette College, has been chosen Phi Beta Kappa orator of Amherst College for the next Commencement.

ANOTHER COLLEGE FOR YOUNG WOMEN.—Exeter, New Hampshire, will soon have a first-class college for young women. Mr. Robinson, a native of that town, died not long since at the South, leaving an immense estate, the proceeds of which are to found and support a literary institution of the highest order. The intent of the donor as expressed in the will is, that the college should be able to send forth "female scholars equal to all the practical duties of life, and to enable them to compete successfully with their brothers throughout the world, when they have to take their part in the action of life." The town has purchased fourteen acres as the site for the buildings, and architects have already furnished plans. Preference is in every case to be given to the poor and the orphan. The system of instruction is designed to be divested of whatever is simply for effect or display. It is to be eminently practical, and to furnish girls every advantage now had by boys.

GENESEE COLLEGE.—The Amherst Advertiser lately spoke of the removal of this institution from Lima to Syracuse as a well nigh fixed fact. It says: "There is neither right, nor excuse, for withholding the legal authority from the owners and supporters of the College to remove it." The Black River and Oneida Conferences have already well under way the \$200,000 endowment fund, and the latter is to raise \$30,000 in addition to establish the Oneida Conference Professorship.

FARMERS' COLLEGE.—Rev. C. D. Curtis has been re-elected President of Farmers' College.

MR. A. L. BARBER of the Oberlin Theological Seminary, has accepted an invitation to take charge of the Normal and Preparatory Departments of Howard University, at Washington, D. C.

THE IOWA Deaf and Dumb Asylum, to be erected at Council Bluffs, is expected to cost \$500,000.

MARIETTA COLLEGE held its Junior Exhibition on the 28th ult., when thirteen members of the class spoke. The work on the Library Building will soon be recommended, the foundations having been laid last Fall. The first installment of the legacy of Mr. Woodbury has been paid into the Treasury. Rev. Dr. H. A. Nelson of Lane Seminary will deliver the annual oration before the Literary Societies the evening before Commencement.

THE ATTORNEY-GENERAL OF MICHIGAN has given the opinion that the recent act of the Legislature requiring the establishment of a Professorship of Homoeopathy in the State University, will not be fulfilled by the plan adopted by the Regents of establishing a School of Homoeopathy at some other place than Ann Arbor. The grant which depended on compliance with this condition has accordingly been withheld. Three of the medical professors of the University have meanwhile resigned, unwilling to be involved even in such a countenance of Homoeopathy as the Regents proposed, and the Old School Physicians are endeavoring to raise funds for the endowment of an independent medical school at Detroit.

THE SUPREME COURT OF IOWA have decided that colored children have an equal right with all others to admission to all the public schools of the State, and that no local boards of directors have the right to exclude them or to compel them to attend separate schools.

PRESIDENT A. D. WHITE has purchased the celebrated philological library of Prof. Bopp, at Berlin, for Cornell University.

THE REV. JAMES KENT STONE has resigned the presidency of Kenyon College, Gambier, Ohio, to take effect on the 25th of June next. He has accepted the presidency of Hobart College at Geneva, Western New York.

THE LOCATION of the new Methodist Conference Seminary for Vermont has been finally fixed at Montpelier.

DR. E. H. F. PETERS of Hamilton College recently discovered a new asteroid. He saw it first at 11 hours, 17 minutes, 51 seconds of right ascension, and 1 degree, 38 minutes, 18 seconds of southern declination. Its brightness is very nearly the equal to that of a star of the twelfth magnitude. It appears to have a slow retrograde motion (about 22 seconds a day) in right ascension, and a motion towards the south of six minutes a day. This asteroid is the ninety-eighth of the group, and the fourth or fifth that Dr. Peters has discovered.

AMHERST COLLEGE.—The trustees of Amherst College met in Springfield, Mass., on Tuesday, fortnight, and elected Elijah P. Harris of Beloit, Wis., College Professor of Chemistry, in place of W. S. Clark, now President of the State Agricultural College. A Committee was appointed to procure plans and subscriptions for a library building to cost \$50,000.

THE OHIO FEMALE COLLEGE situated six miles north of Cincinnati, lost its main building by fire on the afternoon of the 24th ult. The building burned was of brick, and was one of the largest and finest Female Seminaries in the land. It was insured for \$45,000, so that the loss over insurance will be about \$25,000. This sum the Trustees hope to raise by donations, and to rebuild at once. *The Herald* says:

"While the Seminary was burning the Board was in session in Cincinnati, ignorant of the fire. They elected Rev. N. C. Burt, D.D., of this city, President, in the place of Rev. J. M. Anderson, who accepts a professorship in Williams College. The hope is that the fire will not prevent the acceptance of Dr. Burt, who is regarded by all who know him as admirably adapted to be the head of such an institution. With faith and energy, a new building better than the old may be ready for occupancy by the opening of the next term in September. The Ohio Female College is not now a private enterprise, as it was in former years, but is held and controlled by a self-perpetuating Board of Trustees.

"The College was chartered about twenty years ago. The buildings first erected under the energetic management of Rev. John Covert, were dedicated in September, 1849. The main building was burned in 1855; was rebuilt in part the following year and completed in 1857. The College grounds embrace twenty acres of lawn, lakelet and garden. The shrubbery is the growth of twenty years, and its value cannot be estimated in money."

PROF. JAMES C. WATSON, the young but already celebrated astronomer of Michigan University, has just published, through Lippincott of Philadelphia, and Trubner of London, a large and costly treatise on astronomy.

SIR ALEXANDER GRANT will be the Principal of the University at Edinburgh, in place of Sir David Brewster. Sir Alexander will also be appointed Professor of Moral Philosophy.

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